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ABSTRACT

INVOLVEMENT IN COMMUNITY SERVICE AND SPIRITUAL
ACTIVITIES AS CORRELATES OF SOCIALLY RESPONSIBLE
LEADERSHIP AMONG UNDERGRADUATE STUDENTS AT
ASIA-PACIFIC INTERNATIONAL UNIVERSITY,
THAILAND

by

Naltan Lampadan

Chair: Gustavo Gregorutti

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

College of Education

Title: INVOLVEMENT IN COMMUNITY SERVICE AND SPIRITUAL ACTIVITIES
AS CORRELATES OF SOCIALLY RESPONSIBLE LEADERSHIP AMONG
UNDERGRADUATE STUDENTS AT ASIA-PACIFIC INTERNATIONAL
UNIVERSITY, THAILAND

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Date completed: April 2021

Problem

Institutions of Higher Education invest considerable resources to provide students with leadership experiences through extracurricular activities, especially in community service and spiritual programming. The inter-relationship among these variables (socially responsible leadership, spiritual and community involvement) have not been investigated in faith-based institutions of higher education in Southeast Asia.

Purpose of the Study

This study had four purposes: (a) to examine the extent of student involvement in community service and spiritual activities; (b) to investigate the level of socially responsible leadership among undergraduate students; (c) to examine whether socially

responsible leadership might be related to gender, nationality, class status, and religious affiliation and field of study; and (d) to determine the nature of the relationships among socially responsible leadership, involvement in community service, and spiritual activities.

Methodology

A survey in questionnaire format was developed and administered to all students ($N = 900$) who were enrolled at Asia-Pacific International University (AIU) during the 2019-2020 academic year. Five hundred and twenty-three students completed the questionnaire, which consisted of three sections: (a) demographic characteristics; (b) involvement in community service and spiritual activities; and (c) the socially responsible leadership scale (SRLS-R2), used by permission from the National Clearinghouse for Leadership Programs. The data were analyzed using descriptive statistics, multivariate analysis of variance (MANOVA), canonical correlation analysis, and structural equation modeling.

Results

In general, students at AIU were involved in community service ($M = 2.85$, $SD = 0.78$) and spiritual activities ($M = 3.31$, $SD = 0.70$) to a moderate degree. Correlation between community service and spiritual activities involvement was moderate ($r = .61$, $p < .001$). Socially responsible leadership variables characteristics range from a high mean of 3.90 ($SD = 0.58$) for commitment to a low mean of 3.58 ($SD = 0.56$) for consciousness of self indicating that students at AIU have a fairly well developed SRL characteristics. Females reported significantly higher socially responsible leadership characteristics than male students ($p < .001$). Overall, socially responsible leadership characteristics were

similar among freshman, sophomore, junior, and senior students. Buddhist students appeared to report significantly ($p < .05$) higher socially responsible leadership characteristics than students of other faiths (Seventh-day Adventists, other Christians and other). Canonical correlation analysis suggests that more developed socially responsible leadership characteristics are associated with higher involvement in community services and spiritual activities ($r_c = .475$, Wilk's $\Lambda = .69$, $F(14, 1004) = 14.4$, $p < .001$). Structural equation modeling (SEM) indicated that involvement in community services and spiritual activities have direct and indirect effects on SRL domains. Spiritual involvement ($\beta = .40$) directly influence citizenship; spiritual involvement ($\beta = .30$) and community service ($\beta = -.15$) have direct effects on individual domain ; and spiritual involvement ($\beta = .44$) has indirect effect on group domain.

Conclusions

The findings in this study suggest that socially responsible leadership among undergraduate students in a faith-based university was related to involvement in community service and spiritual activities. Involvement in these two institutions of higher education programs encouraged students to reflect and practice service to God and humanity. Therefore, universities should be intentional in their extracurricular student life programming.

Andrews University

College of Education

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A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

Naltan Lampadan

April 2021

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For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.
Isaiah 55:9-11, New King James Version

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LIST OF ABBREVIATIONS

| | |
|---------|---|
| AIU | Asia-Pacific International University |
| ANOVA | Analysis of Variance |
| CFI | Comparative Fit Index |
| GFI | Goodness-of Fit Index |
| HERI | Higher Education Research Institute |
| IHE | Institution(s) of Higher Education |
| LSD | Least Significant Difference |
| MANOVA | Multivariate Analysis of Variance |
| NFI | Normed Fit Index |
| RMSEA | Root-Mean-Square Error of Approximation |
| SCM | Social Change Model of Leadership |
| SDA | Seventh-day Adventist |
| SRL | Socially Responsible Leadership |
| SRLS-R2 | Socially Responsible Leadership Scale (Version 2) |
| SRMR | Standardized Root-Mean-Square Residual |

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CHAPTER 1

INTRODUCTION

Background

The ideology of leadership has changed over the past several years; this change has affected leadership practice. As the years go by, many scholars have defined, studied, researched, and even created theories on leadership (Nair, 1994; Northouse, 2010). Early conceptualizations of leadership defined it solely as leader traits, style, and methods to stimulate and motivate employees to enhance productivity (Andersen, 2016; Boateng, 2012). This view of leadership has not only changed tremendously over the years, but its scope has also expanded. An example of this change in conceptualization is the way leadership is perceived now as a joint effort between the leaders and the followers in which they collaborate in creating global communities (Chuang, 2013; Prewitt, Weil, & McClure, 2011). Leadership may now be seen as leaders' ability to build partnerships that would address issues related to local needs (Ewing, Bruce, & Ricketts, 2009). Today's leaders are expected to meet the needs of all levels of society. According to White (2010), successful leaders seek meaning and purpose in their work more than position or power, knowing that they have contributed to the greater good for others.

In the context of faith-based institutions of higher education, the leadership development of their students should be intentional and integrated in their visions and mission (Astin, Astin, & Lindholm, 2011). One common way institutions of higher

education (IHEs) accomplish this is through the implementation of extra-curricular activities which may be integral parts of most universities. Such activities are considered effective at developing leadership because of the opportunities they provide for students to build leadership qualities such as commitment, willingness to work hard, teamwork skills, and sense of responsibility (Gardner, Roth, & Brooks, 2008).

Socially Responsible Leadership

The concept of Socially Responsible Leadership (SRL) was encapsulated in the framework of the Social Change Model (SCM) proposed by the Higher Education Research Institute (HERI). The SCM model was designed specifically for tertiary students who focus on, "...serving others, and through collaborative work to bring about change for the common good" (HERI, 1996, p. 11). Thus, leaders who embody SRL are those who strive to create constructive change in their personal lives and in the lives of others, especially in their communities.

Komives et al. (2011) state that administrators in every IHE must pay attention to the development of student SRL skills. This leadership style promotes authentic personal growth and social relations in all endeavors, fosters teamwork, develops community, and advances societal changes (Bischetti, 2001; Komives et al., 2011; Roberts, 2007). As entities responsible for producing future leaders, IHEs must seek to create activities which give students leadership experiences and develop their ability to collaborate with others as they contribute to society (Astin & Astin, 2000; Boatman, 1999; Janke, Nelson, Bzowickyj, Fuentes, & Rosenberg, 2016).

Extracurricular Activities

One way to develop leadership characteristics or skills is involvement in activities designed intentionally with, “...specific learning tasks and goals associated with leadership development” (Education, 2006, p. 93). Foreman and Retallick (2013) agree that student involvement in extracurricular activities has a positive effect on leadership development, providing students with opportunities to have real-life experiences in which improve their personal and professional skills. These extracurricular activities, though not always a formal part of academic programs, are a crucial element of student life. Multiple studies indicate that involvement in extracurricular activities is influential in student development (Foreman & Retallick, 2012; Metsäpelto & Pulkkinen, 2014; Soria, Nobbe, & Fink, 2013), potentially leading to positive personal and professional development (Astin, 1984) and develop student leadership characteristics (Ewing et al., 2009; Rubin, Bommer, & Baldwin, 2002).

These discoveries are supported by other studies. Several have observed that school-based extracurricular activities could help students to develop and broaden their leadership skills (Foreman & Retallick, 2012; Ramey & Rose-Krasnor, 2012; Soria, Snyder, & Reinhard, 2015; Wurr & Hamilton, 2012). In a similar vein, two studies noted that extracurricular activities provide an opportunity for students to make associations with other students, leading to a positive perception of their institutions, higher socio-emotional well-being, and improved learning outcomes (Gardner et al., 2008; Metsäpelto & Pulkkinen, 2014). The findings of Roulin and Bangerter (2013) support this observation. Their study suggests that involvement in extracurricular activities having a community service component enhances SRL among students.

Extracurricular activities also include spiritual activities. Faith-based IHEs seek to offer students access to spiritual activities which enable them to grow spiritually, fostering a positive life experience on campus. Faith-based IHEs organize formal religious activities such as weeks of prayer, mid-week prayer services, chapels, morning worships.

Community Service

Community service continues to be one of the most popular extracurricular programs in IHEs. For faith-based institutions, community service becomes a venue where students can practice their values. These activities are especially important because they give students opportunities to experience reality as it relates to engagement in ethical and civic development and other societal issues (Dalton, 2007; Stokamer, 2013).

Community service provides a venue for students to be involved actively in their community, increasing their life skills, and expanding their knowledge about themselves and their world. As students provide services to their community, they have the opportunity to ratify a deeper understanding of themselves and their responsibility for the community (Luo et al., 2012). Mehmood, Hussain, Khalid, and Azam (2012) agree that student participation in community service increases their ability to experience and address real-world issues. Furthermore, student feelings of responsibility for the well-being of others are developed. The benefits of being involved in community service are profound for both personal and professional development.

Spiritual Activities

From the study, "Monitoring the Future," Wallace and Forman (1998) demonstrated that involvement in spiritual activities enhances positive lifestyles in young

people. Several studies suggest there is a positive relationship between involvement in spiritual activities and a sense of obligation for the well-being of other members of their community (Wulandari, 2014; Ysseldyk, Matheson, & Anisman, 2010). Active involvement in spiritual activities enhances personal growth, promotes life contentment, and helps students to discover their purpose in life (Bowman, 2009; Carpenter, 2002). In general, SRL is leadership to accomplish social change which requires a service attitude closely linked to one's spiritual elements. According to Hooks (2000), these elements of spiritual life encourage a commitment to promote thinking and behaviors which respect the principles of inner-being and interconnectedness.

Even though involvement in spiritual activities does not determine one's level of spirituality, involvement in spiritual activities enhances one's spiritual qualities (Astin, Astin & Lindholm, 2011). The same belief is expressed by Dorn (2002), who maintained that spirituality broadens students' self-concept and enhances their moral values which eventually lead to a sense of accountability and responsibility toward their community. On a similar note, Yasuno (2008) stated that future leaders need to develop an understanding of their responsibility and a commitment to serving the community, which are acquired when one has a deeper sense of spirituality.

Spiritual activities are integral to the extracurricular activities in faith-based IHEs because their primary purpose is to teach biblical principles and spiritual values to prepare students to live and serve others for God's kingdom (Clarke, 2017; Groen, 2017).

Characteristics of Faith-Based IHEs

Faith-based IHEs share characteristics including the emphases on mission, faith, and youth leadership development. Their philosophies include provision of attention to

moral and ethical education (Sax, Astin, Korn, & Gilmartin, 1999). The unique characteristics of such institutions may shape student experiences and outcomes differently when compared to students who attend public universities (Achinewhu-Nworgu, 2017; Ddungu & Edopu, 2016; Rai & Prakash, 2021).

Faith-based institutions help students learn about themselves progressively and their future direction (Braskamp, 2007; Schreiner & Kim, 2011). Because of the fundamental belief of faith-based institutions in the uniqueness of each student, positive changes in student lives take place (Thayer, 2008). When students have meaningful spiritual lives, their spiritual and psychological well-being improves (Rugira, Nienaber, & Wissing, 2013). In other words, attending Faith-based IHEs may help students develop a deeper sense of personal psychological well-being, moral values, and especially spiritual growth, leading to a positive holistic perception of themselves and their social responsibility for their communities.

Statement of the Problem

IHEs look for ways to enhance the leadership skills of their students (Akareem & Hossain, 2016; Hofmeyer, Sheingold, Klopper, & Warland, 2015)). The same is true for faith-based IHEs in Southeast Asia. They invest considerable resources to provide students with leadership experiences through extracurricular programming, especially in community service and spiritual life.

Considering the extent these faith-based IHEs are prepared to support such activities, it is beneficial to understand how variables such community service and spiritual activities contribute to leadership development. Unfortunately, while leadership

development has been widely studied, no investigation has been done to date in this particular area in faith-based IHEs, specifically in the Southeast Asian context.

Purpose of the Study

This study had four purposes: (a) to examine the extent of student involvement in community service and spiritual activities; (b) to determine the levels of SRL among undergraduate students; (c) to examine whether SRL was related to gender, class status, and religious affiliation; and (d) to determine the nature of the relationships among SRL and student involvement in community service and spiritual activities.

Research Questions

This study determined to answer the following research questions:

1. How involved are students in community services at Asia Pacific International University?
2. How spiritually involved are students at this university?
3. What is the level of SRL among the students?
4. Is SRL related to gender, year/class level, and religious affiliation?
5. Do student involvement in community service and spiritual activities predict SRL?

Significance of the Study

This study contributed to the existing literature on the formation of SRL among university students. In addition, the study provided information about how involvement in community service and spiritual activity affect SRL among undergraduate students in faith-based IHEs.

This study also sought to provide informed guidance for planning beneficial extracurricular activities aligned with AIU's objectives, goals, mission, and vision. The findings of this study may provide research-based guidance to individuals who influence policy formulation, decisions, and budget allocations related to community service and spiritual programs intended to promote SRL. The understanding of these relationships can guide educators, counselors, extracurricular coordinators, school administrators, and parents as they promote, support, and encourage students to be active in extracurricular programming, especially in community service and spiritual activities.

Limitations of the Study

Asia-Pacific International University (AIU) was selected for this study. However, the university's characteristics may not represent all faith-based universities in Southeast Asia.

First, AIU is a Seventh-day Adventist (SDA) institution. Adventist institutions have distinguishing attributes when compared to other faith-based universities. Adventist institutions promote holistic education in which academic, social, physical, and spiritual components of life are integrated.

Second, AIU is located in a Buddhist country. Most of its students are either Buddhists or Christians. The student body is about 40% Buddhists and 50% Christians. Since the study included spiritual activities referring primarily to Adventist practice, the Buddhist students may have not been able to reflect their spiritual activity involvement as much as those who are Christian, specifically Adventist students.

Third, almost all students resided on campus, which may have limited their opportunities to engage in community programs as much as students who lived off campus.

Delimitations of the Study

This study was limited to four critical aspects. First, only community service and spiritual programs were studied because they are the two most important extracurricular activities at AIU. Second, the SRL construct was chosen because AIU devotes its resources and effort to preparing students for leadership through service. Third, only one faith-based international university located in the Southeast Asia region was selected for this study. Lastly, only students who were enrolled in the undergraduate program at AIU during 2019-2020 academic year were studied.

Definitions of Terms

Various terms were used throughout this study.

Community Service: A voluntary service which was thoughtfully organized in a collaborative effort between an institution and a community. Participants volunteer their time, energy, and/or talents to meet actual community needs (Miliszewska, 2008).

Extracurricular Activities: Activities and programs outside of regular academic events. They were supervised by one or more adults. The school or community sponsored co-curricular activities which included team sports, social events, religious or spiritual activities, and community service. Even though these activities are connected with the school, participation in these activities was voluntary, and students receives no academic credit for their involvement (Bartkus, Nemelka, Nemelka, & Gardner, 2012).

Faith-based University: A university associated with a religious organization which promotes spiritual principles including mental and moral qualities, good behavior, and social responsibility (Sax et al., 1999).

Involvement: “The investment of physical and psychological energy in various objects...that has both quantitative and qualitative features” (Astin, 1984, p. 519). Quantitative referred to the length of time spent; qualitative was the amount of focus or depth.

Social Change Model of Leadership (SCM): Leadership development which promotes leadership as a relational, transformative, process-oriented, learning, and commitment to service (Komives et al., 2011).

Socially Responsible Leadership (SRL): Leadership style which focuses on cultivating teamwork, advancing community and societal change, as well as enhancing personal growth (Roberts, 2007).

Socially Responsible Leadership Scale (SRLS-R2): Scale used to measure the Social Change Model (HERI, 1996).

Spiritual activities: A set of actions that allow an individual to build a relationship, bond, or connection with a higher power or belief system (Delaney, 2005).

Organization of the Chapters

The need for further study on the extent of the connection between student involvement in community service and spiritual activities with SRL was presented. The ensuing chapters present the literature reviewed, the conceptual framework, the methodology, the results, and the implications of this study. Chapter 3 is the methodology section, which discussed the sampling methods, data collection and analysis methods,

including the strategies and processes for collecting and analyzing data. Ethical considerations also appear in Chapter 3. Chapter 4 presents the data analyses and interpretation. The results of the study, discussion of the findings, and the recommendations will be discussed in Chapter 5.

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

One of the major objectives of IHEs is to produce graduates possessing SRL. To achieve this goal, many IHEs encourage students to develop their leadership skills by providing venues for them to get involved in extracurricular activities. Therefore, this research project aimed to investigate the involvement of students in community service and spiritual activities in relation to the development of SRL.

This review of literature includes a discussion of student involvement theory, followed by an examination of the Social Change Model. Then it explores student leadership development in higher education. The following section addresses student involvement in extracurricular activities, specifically those in community service and spiritual activity. The final section is the conceptual framework of this study.

Astin's Involvement Theory

Astin (1984) developed the theory of student involvement, which maintained that student involvement in extracurricular activities promotes positive personal and professional development. In other words, student personal and professional development has a direct link to student involvement in collegiate extracurricular activities.

Astin's theory of involvement consists of three fundamental components and five assumptions. The three fundamental components are inputs, environment, and outcomes (see Figure 1).

Astin's "Input" refers to a student's demographic identity, background, and previous experiences at the beginning of the student's collegiate life. Student "Environment" refers to the student's collegiate experiences, while "Outcomes" is associated with student characteristics after spending time in the collegiate experience. In the context of this study, student's life covers three periods: Input is associated with the demographic characteristics of the student, Environment refers to student involvement in community service and spiritual activities, and Outcomes is the development of student SRL.

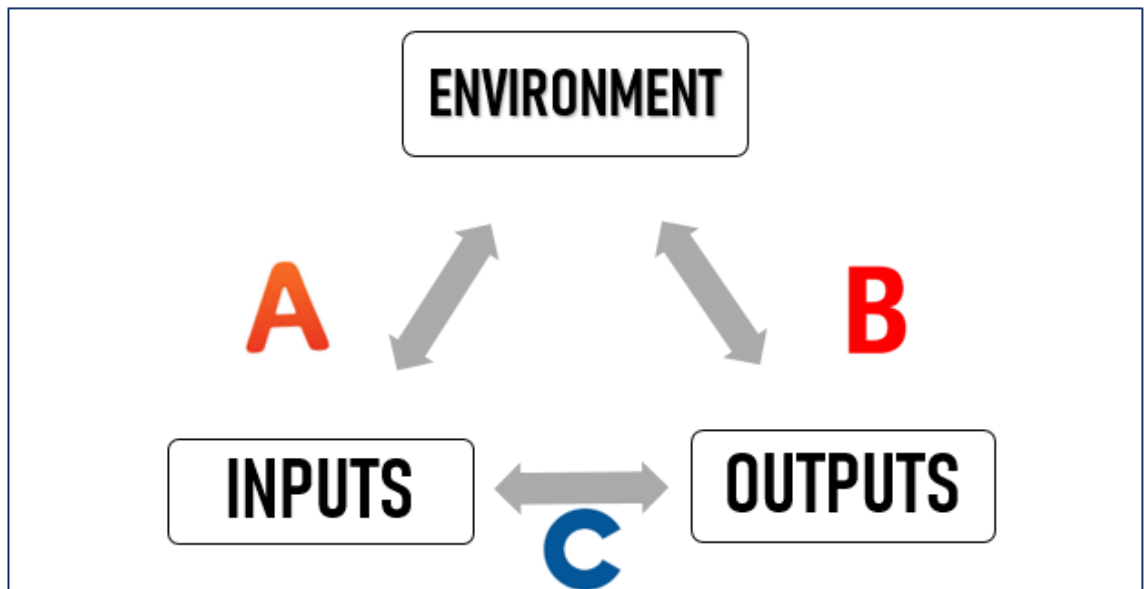


Figure 1. Astin's (1997) Theory of Involvement: Input-Environment-Output (I-E-O) Model.

In addition to the three elements, Astin's theory included five assumptions about involvement (see Figure 2).

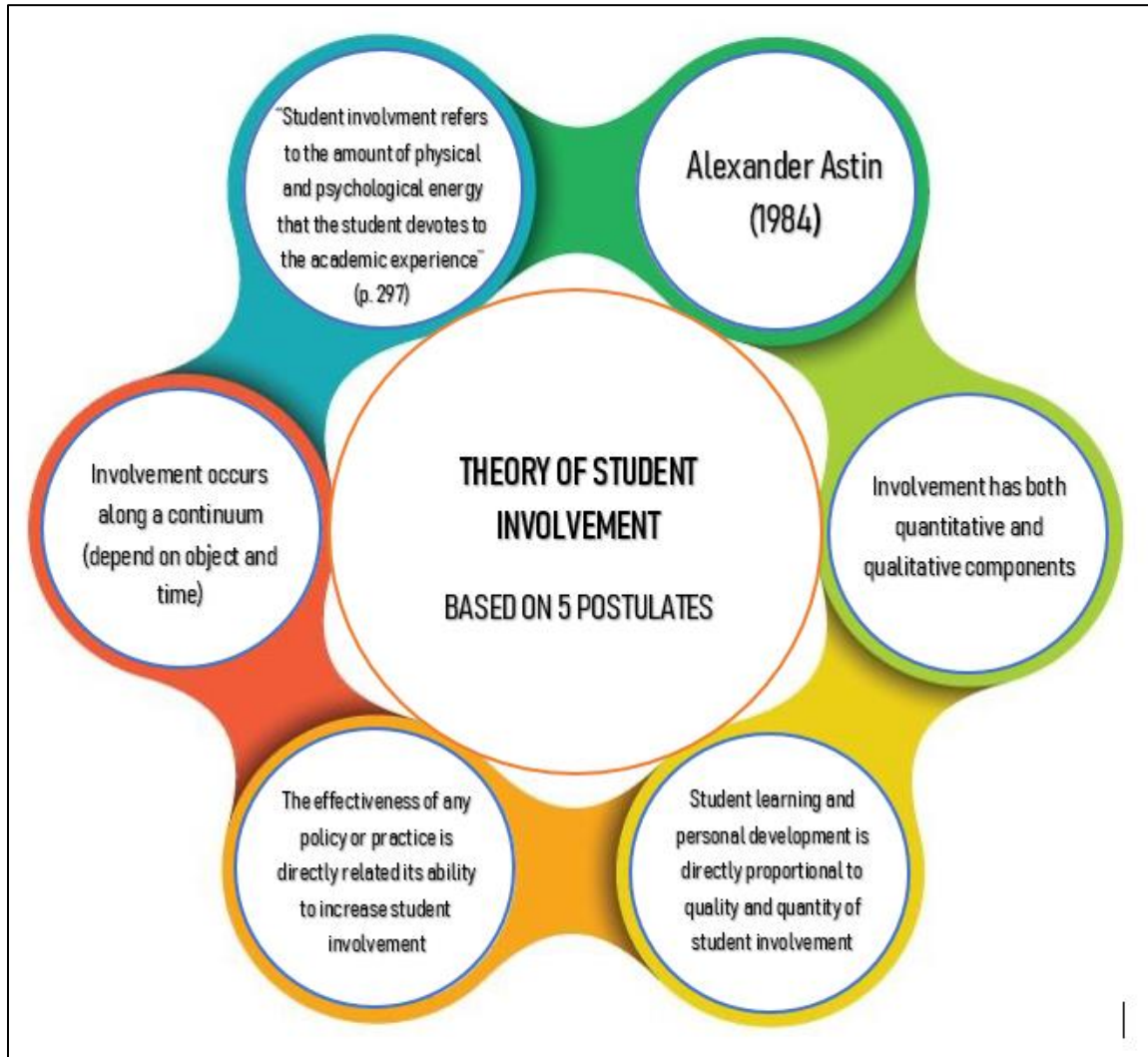


Figure 2. Astin's Theory of Student Involvement (1984).

The first assumption was that students must invest a certain amount of psychosocial and physical energy to grow. This growth was closely related to the quality and quantifiable effort dedicated toward achieving any goal. Highly involved students spend considerable energy and time in student organizations (Astin, 1984). The second assumption was that student involvement takes place on a continuum with varying

degrees of intensity and varies from student to student (Astin, 1997). The third assumption specifies that any involvement has both qualitative and quantitative components. For instance, a student who participated in a fund-raising activity can describe the involvement regarding quantity (I spent two hours of my time in a fund-raising activity) and quality or intensity (I worked very hard). Fourth, the benefits students gain from involvement increase as their participation increases in both quantity and quality. Thus, the benefit is directly proportional to the amount and quality of participation. Lastly, student involvement is closely linked to student learning and personal growth.

Social Change Model (SCM)

The second theory was the Social Change Model (SCM), designed by the Higher Education Research Institute (HERI). This model has been used widely to measure the formation of SRL among higher education students. The main objective of this model is to, “...facilitate positive social change at the institution or in the community” (HERI, 1996, p. 19).

The SCM encourages a high rate of participation and linear leadership, in which leadership was defined as a process rather than a position. Although positional leadership is an important part of leadership development (Kovar, 2014), the SCM focuses more on the process and attitudes toward positive social change (HERI, 1996).

SCM includes two primary goals: assisting student self-awareness related to their leadership skills and facilitating student leadership proficiency to promote social change (HERI, 1996).

SCM perceives leadership from three different domains, categorized as Individual, Group, and Society/Community (see Figure 3). All three perceptual perspectives (HERI, 1996) were described with specific values which were used as part of the framework and as the dependent variables in this study.

The individual domain includes Consciousness of Self, Congruence, and Commitment. Consciousness of self-entails awareness of our own views, values, behaviors, and emotions, leading to our ability to act. The second value is Congruence, meaning that SRL must be reflected through thinking, feeling, and behaving which are consistent, genuine, authentic, and honest toward others. The third value is Commitment. Students' commitment not only motivates them to give time and energy to service, it also encourages teamwork.

The group domain was comprised of Collaboration, Common Purpose, and Controversy with Civility. Collaboration was an essential element for functioning as a socially responsible leader. Trust was needed to enable people to collaborate and empower themselves and other people. Socially responsible leaders must enable groups to achieve a common goal and participate in group efforts to analyze issues. The last value in the group domain, Controversy with Civility, was that socially responsible leaders must learn to respect others, to listen to others' perspectives, and to refrain from being critical of others' actions and opinions.

The societal or community domain includes Citizenship, values that emphasize change for the improvement of society (HERI, 1996). Socially responsible leaders are part of their community and are closely connected to society.

The independent variables were student involvement in community service and spiritual activity. In addition, independent variables such as gender, nationality, religious affiliation, year of study and major provided information about the populations.

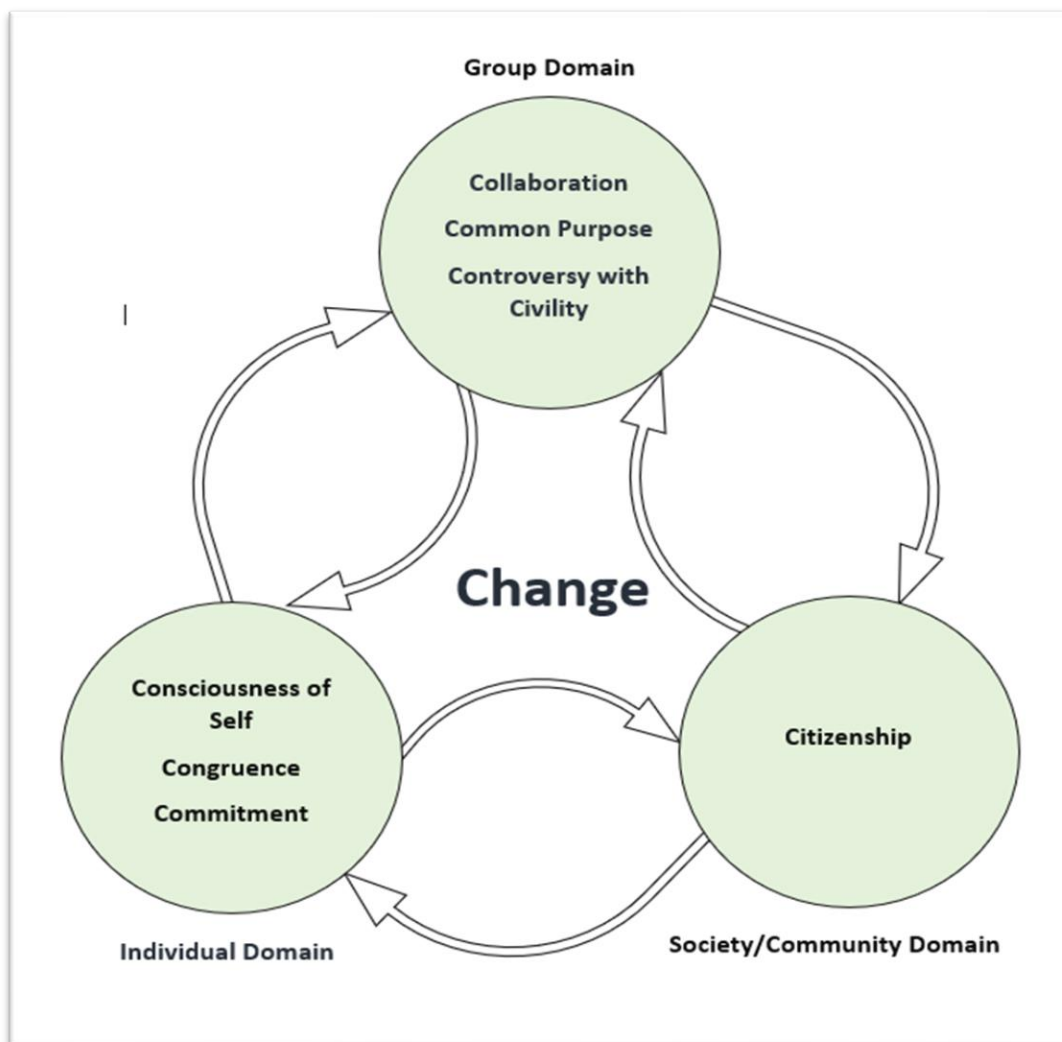


Figure 3. Social Change Model of Leadership (SCM). (Adapted from HERI (1996, p. 20). National Clearinghouse for Leadership Programs)

According to Astin (1997) extracurricular activities include a wide range of programs found in most institutions of higher learning: social, physical, cultural, professional and, in religiously-operated colleges/universities, spiritual. Kovar (2014) defined involvement in terms of the amount of time spent in these activities. In a three-year mixed-methods study, Cooper, Healy, and Simpson (1994) found that students who participated in leadership formation activities such as planning, life purpose and management, and cultural engagement, demonstrated greater growth than those who were not active in an organization.

In a study of involvement and leadership among 859 undergraduate college students, (Dugan, 2006, p. 339) found differences in leadership development between involved and uninvolved college students. In addition, the type of involvement affected the kind of development students had experienced. Studies examining the relationship between the development of leadership skills and participation in extracurricular activities of college students show that the quantity of time employed in extracurricular activities was related positively to the level of leadership growth (Dugan & Komives, 2010a; Foreman & Retallick, 2012). The more time students spent each week on extracurricular activities, the higher scores they attained for socially active leadership. The investigators concluded that the optimal amount of time and type of student involvement in extracurricular activities enhanced their experiences related to leadership.

Some people are considered leaders by virtue of their positions. However, researchers argue that simply holding a position does not make a person a leader automatically. What makes a person a true leader is the ability to effect change within an entity (Dugan & Komives, 2007; Kovar, 2014). However, the holding of leadership

position does give the opportunity for positional leaders to develop leadership skills. This could be the reason, observed (Dugan, 2006), that students who had held leadership positions tended to score higher on scales related to group or social levels.

Leadership Development of Students in Higher Education

IHEs need to play an active role in developing leadership standards to meet the demand for leadership in contemporary society (Astin & Astin, 2000). This claim was endorsed by Roberts (2007) who clarified that one of the primary goals of IHEs was to foster leadership experiences for students and to provide resources and opportunities for ensuring leadership development among students. IHEs must produce graduates who are able to lead, increasing existing leadership quality, and encouraging civic participation and social improvement (Astin & Astin, 2000).

The first reason for the involvement of IHEs was to prepare the, “...next generation of leaders in all areas of life” (Astin & Astin, 2000, p. 11). Future leaders can develop their leadership skills only if they have opportunities to be exposed to experiential leadership which will foster their problem-solving skills and their ability to deal with challenges.

The second reason for IHEs to provide leadership experiences to students was that the quality of leadership is declining, especially in “civic engagement” (Astin & Astin, 2000, p. 2). The quality of leadership is weak because of the demand in traditional disciplinary fields requiring, “...little attention to the development of those personal qualities that are most likely to be crucial to effective leadership” (Astin & Astin, 2000, p. 3). IHEs have a crucial role to play in producing future leaders and in improving the quality of leadership in society.

Third, IHEs must enhance civic engagement and promote positive social changes. In addition to producing future leaders, they need to support and develop the, “...critically important civic work performed by those individual citizens who are actively engaged in making a positive difference in the society” (Astin & Astin, 2000, p. 2).

The development of effective leadership is imperative in today’s world. IHEs must learn to utilize the educational environment and experiences of students to build the potential leaders of society; the environment of the university must give students ample opportunities for leadership development (Dugan & Komives, 2010b). Astin, Astin, and Lindholm (2011) observed that student leadership development began to change when leadership components were reflected intentionally and integrated into the visions, missions, and objectives of IHEs. Van Velsor and Wright (2012) listed several important qualities needed by future leaders: “multicultural awareness, adaptability, willingness to learn, and passion to make a difference” (p. 14). IHEs should provide venues for students to obtain first-hand experience wrestling with challenging issues to ensure they will be well prepared to handle multifaceted problems in the future (Bowman, 2014).

The environment on campus plays a major role in the growth of student leadership. Salisbury, Pascarella, and Padgett (2012) and Flanagan and Bundick (2010) suggested that involvement and interaction among students in university campuses may impact their life satisfaction positively. Campbell, Smith, Dugan, and Komives (2012) and Godshalk and Sosik (2000) also discovered that the formation of leadership ability was affected by a mentorship program, improving both leadership and personal development.

The review of the literature demonstrates that student involvement in extracurricular activities plays an important role in shaping leaders. Involvement in community service and spiritual activities enhance student's leadership skill, particularly in SRL. The following theories outline how student involvement in collegiate life experiences promotes leadership.

Student Development and Extracurricular Activities

Involvement in extracurricular activities offers an enriching experience that may not be experienced in formal classroom settings. Mehmood et al. (2012) described extracurricular activities as a series of activities intended to provide holistic development of students, which textbooks alone cannot develop. Examples of extracurricular activities are clubs, student organizations, and other social programs which help to make college memorable and pleasurable (Massoni, 2011).

Sufficient evidence exists to demonstrate that extracurricular activities bring benefits beyond enjoyment and are vital to the full college experience. Extracurricular activities vary in nature to meet particular purposes and objectives. Studies have shown that extracurricular activities develop students' positive attitudes and skills and eventually lead them to become both more independent and interdependent in multiple situations (Mahoney & Stattin, 2000; Rodriguez, Kesenne, & Humphreys, 2011). While students are involved in executing plans, they learn to socialize and mingle with others. Gardner et al. (2008) observed that students who took part in extracurricular activities cultivated strong relationships which encouraged healthy development. The benefits of involvement in extracurricular activities included development of teamwork skills and discovery of leadership potential.

Student Spiritual Involvement and Socially Responsible Leadership

One, or if not the most important extracurricular programming in faith-based IHEs are spiritual activities. Faith-based IHEs believe that young people are to be taught and prepared to live and serve (Groen, 2017). Spiritual involvement can include, but is not limited to, the reading of scripture, engagement in prayer, participation in church-based programs (Musick, Koenig, Larson, & Matthews, 1998). Active involvement in church activities enhances various aspects of life such as personal development, a sense of purpose, and contentment with life (Bowman, 2009; Carpenter, 2002).

Posner, Slater, and Boone (2006) found that important values such as honesty, humility, and service to others were an essential component of spirituality and were closely linked to leadership characteristics. They also indicated that, "...individuals who embraced these values are reported as taking more leadership actions" (p. 176).

Besides promoting values for living, involvement in spiritual programs promotes a positive relationship with other members of the community (Elliott & Hayward, 2007; Idler, 2008; Yonker, Schnabelrauch, & DeHaan, 2012). This positive relationship with others was beneficial to those involved in spiritual activities, facilitating formation of strong social networks which can provide solid support to them (Chaney, 2008; Ellison & George, 1994). Yasuno (2008) also noted that students tend to be more socially and spiritually responsible for others when they participate in spiritual programs. This experience gives students the opportunity to become more compassionate and improve their ability to have healthy relationships with others.

According to Mardhatillah and Rahman (2015) individuals associated with spiritual commitment had a more positive attitude leading to the reduction of behavioral

problems. In other words, involvement in spiritual activities enhances student prosocial behavior. Another popular extracurricular activity was community service. Student involvement in community service allowed them to experience life beyond the classroom. Students tended to reap positive benefits from their involvement in community service. Most likely, the attributes the students experience contribute to the development of their SRL skills.

Student Community Service Involvement and Socially Responsible Leadership

Various terms have been used to describe community service, including volunteerism, service-learning, civic engagement, citizenship education, and civic responsibility. Although the definitions vary, understanding what community service is distinguishes it from other forms. There are two elements in each type of community service: (a) the doers of the work do not receive any financial compensation, and (b) an individual or a group benefits from the work done. For this study, community service was defined as an activity where students engage in serving their community without receiving anything in return, willingly providing their time, resources, commitment, and talents.

Community service may be formally organized by the institution (e.g. academic service and service learning at AIU) or purely voluntary (e.g. feeding the poor). Whatever the activity, whether institutionally organized or voluntary, community service provided a venue for individuals to serve organizations and the community (Burns, 1998), which, according to Jacoby (1996), may enhance student sense of the value of service. Students benefit in proportion to their involvement in serving the community (Astin, Sax, &

Avalos, 1999). Involvement in community service benefits the institution, the student, and the community.

A significant percentage of private schools, especially those with religious affiliation, require student participation in community service (Davis, 2011). Today, some IHEs offer community service as a prerequisite for graduation; many other institutions are considering mandating community service. In response to institutional requirements, students have shown a willingness to participate in community service activities (Astin & Sax, 1998; Johnson, Levy, Cichetti, & Zinkiewicz, 2013). Therefore, many faith-based IHEs invest substantial time and resources making it possible for their students to serve the local community.

Student participation in community service activities provides various benefits to students, the community, and the organizations. In many cases, students receive greater benefit from their community service activities than they expected. Miliszewska (2008) suggested that community service is about providing service to the community, ensuring learning happens, and determining that beneficial experience was gained by those giving the services. Students have the opportunity to get to know other students from other nationalities and backgrounds through their involvement in community service. Schreiner and Kim (2011) stated that students who interacted with people from a different race or nationality tended to demonstrate social awareness.

Mehmood et al. (2012) agreed that participation in community service activity increases one's ability to experience and address real-world issues, resulting in the development of SRL. Involvement in the community improves feelings of responsibility for the well-being of others. Luo et al. (2012) clarified that student involvement in

community service activities allows them to develop a deeper understanding of themselves and their obligation to the community.

In providing support and help to the community through community service activities, not only did students contribute to their community, but more importantly their participation in community service was linked closely to the development of their leadership abilities (Dugan, 2006; Dugan & Komives, 2007; Soria et al., 2013). Putnam (2000) explained that high levels of involvement in community volunteer activity increased a sense of social responsibility which will lead to strong social ties and a healthy society. Larson and Brown (2007) and Massoni (2011) observed that involvement in meaningful community service activities resulted in enhancement of other skills such as teamwork, organization, critical thinking, problem-solving, and time management.

Studies also demonstrate that involvement in community service activity leads to life satisfaction which contributes to psychological well-being and longevity. Grimm, Spring, and Dietz (2007) reported that students who were engaged in community service were more content with their lives; they suggested there was a connection between volunteering and psychological well-being.

People across gender, age, education, and ethnic groups tended to live longer when they got involved providing social support to others (Brown, Consedine & Magai, 2005). Individuals who supported others in one way or another had lower potential mortality rates by five years in comparison to people who did not support anyone (Brown, Nesse, Vinokur & Smith, 2003).

Self-efficacy is another important attribute for leaders. Self-efficacy is the belief that one has the confidence to perform and accomplish tasks (Abele & Spurk, 2009;

Boehm & Cohen, 2013). Therefore, students who are doing community service need to be self-efficacious. The opportunity to work with other people cultivates skills and abilities which strengthen their self-efficacy (Lin, 2010; Mehmood et al., 2012). Celio, Durlak, and Dymnicki (2011, pp. 174-175) believed that those engaged in community-based service learning improved themselves in many areas such as self-esteem, self-concept, and self-efficacy. While it could be argued that involvement in community service contributes to traits such as self-efficacy, personal growth, health benefits, and first-hand real-world experience, all of which foster student leadership, Dewey (1916) cautioned that mere activities do not necessarily provide positive experiences. Overwhelming events can also harm students.

Dewey (1916) recommended that institutions should provide some activities that connect the institutions with the community, "...to make school life more active, full of immediate meaning, more connected with out-of-school experience" (p. 173). Student involvement in community service activities nurtured social leadership values even after they graduated from college. Inevitably, student involvement in extracurricular activities in IHEs has a direct effect on their productivity in their community even after college life (Bowman, 2009; Massoni, 2011).

Conceptual Framework

The conceptual framework proposed that involvement in extracurricular activities, that is community service and spiritual activity, has a direct connection with the development of student's SRL (see Figure 4).

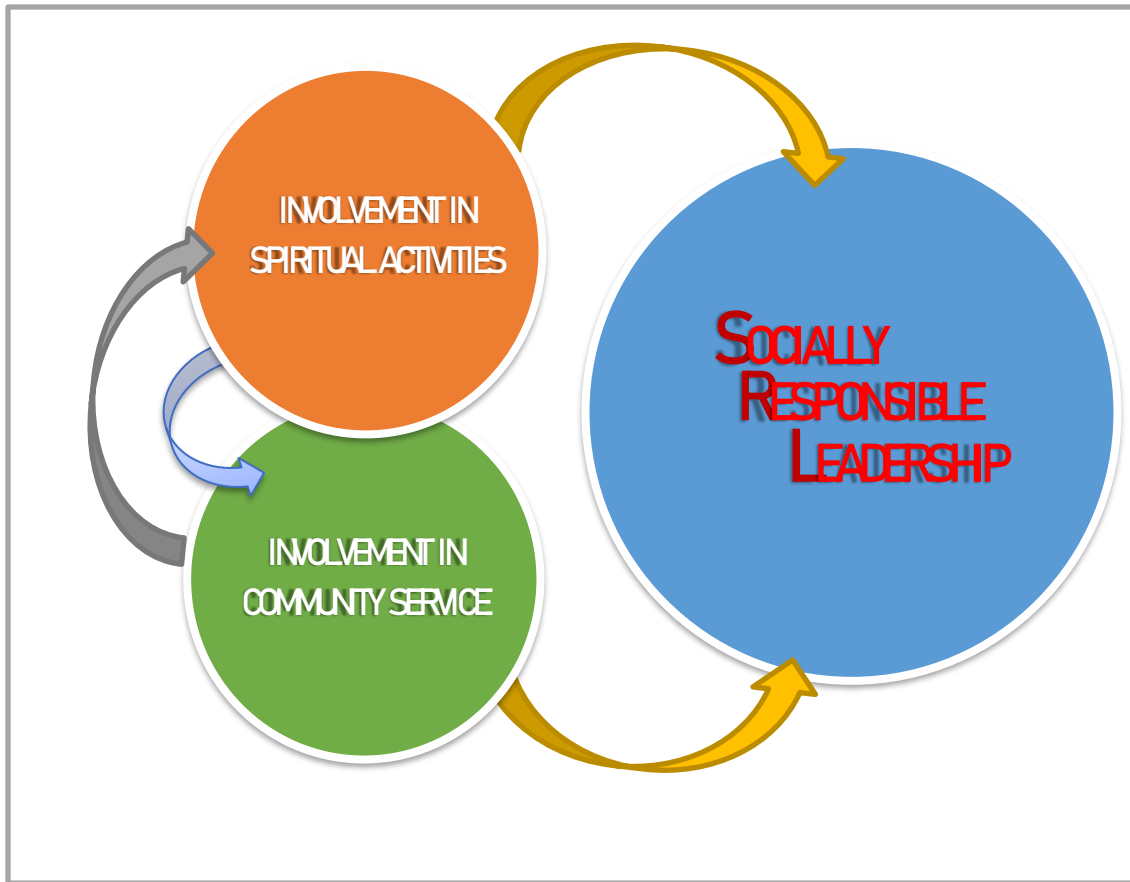


Figure 4. Involvement in Community Service and Spiritual Activities. (Inputs/Environment) and Socially Responsible Leadership (Outputs).

The theory of student involvement describes how student involvement in extracurricular activities plays an important role in student development and change (Astin, 1984). There were three essential keys in the theory of involvement; Inputs, Environment, and Output (adapted from Astin, 1984). In the context of this study, student characteristics including gender, nationality, religion, class status, field of study are considered inputs. The demographic characteristics of the population were an essential part of the analysis because respondents' demographic characteristics can be related to their degree of involvement in extracurricular activities and the development of their SRL.

The second element of the theory was the environment, which referred to the total sum of experiences a student had through involvement in extracurricular activities. In the context of this study, the environment refers to student involvement in community service and spiritual activities while studying at the university.

The third element of the model was outcomes, which referred to the total sum of a student's characteristics, attitudes, beliefs, knowledge, and values. The model presents the formation of SRL from three different domains: Individual, Group, and Society/Community. This outcome element was the dependent variable in this study and was defined conceptually by the social change model (SCM). According to HERI (1996) and Wagner and & Connections (1996), this model consists of three domains with seven leadership values. The Individual domain was comprised of three values or outcomes: Consciousness of Self, Congruence, and Commitment. The second, the Group domain, was comprised of Collaboration, Common Purpose, and Controversy with Civility. The last is Societal/community domain, which consists of Citizenship (see Figure 5).

In this model, the hypothesis is that involvement in community service and spiritual activities influence SRL characteristics; in addition, levels of involvement may be influenced by demographic characteristics. Scholars agreed that student background characteristics have a direct influence on their experience and their perceptions of their institutions (Hurtado & Harper, 2007; Mayhew et al., 2016). Student demographic information was crucial because international universities are diverse in ethnicity, religious belief, and life experience.

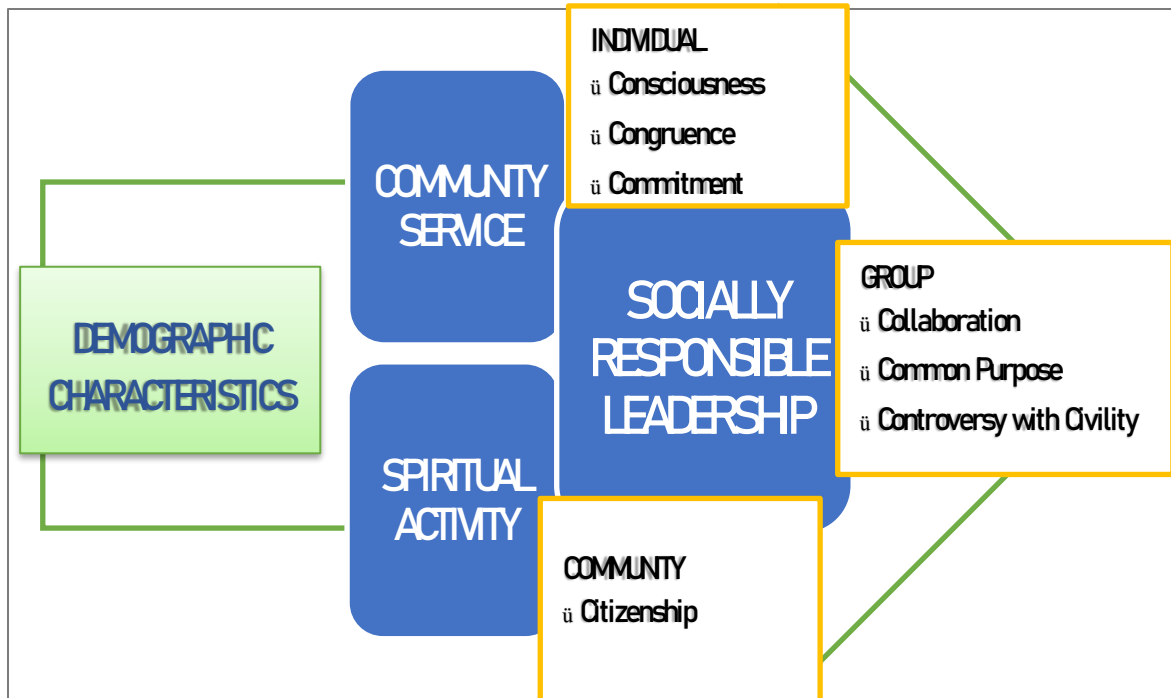


Figure 5. Involvement in Community Service and Spiritual Activities with Socially Responsible Leadership (Individual, Group, and Community Domains).

Summary

The framework of this study was presented. Leadership development theories were discussed within the context of SRL and its relationship to student involvement in community service and spiritual activity. The link between dependent and independent variables was outlined briefly.

CHAPTER 3

METHODOLOGY

Introduction

Involvement in extracurricular activities such as community service and spiritual activity is crucial for developing SRL as part of the expectations for effective leaders in the modern era. This study investigated student involvement in community service and spiritual activities in connection with the development of their SRL. This chapter presented the purpose of the study and the research questions; describes the research design and sampling procedures; and explains data collection, procedures, and data analysis.

Purpose of the Study

The main purpose of this study was to examine whether involvement in community service and spiritual activities contribute to SRL development among students attending AIU, a faith-based international university in Thailand.

Research Questions

The purpose of the study was reflected in the following research questions:

1. How involved are students in community service at AIU?
2. How spiritually involved are students at this university?
3. What is the level of SRL among the students?

4. Is SRL related to gender, year/class level, and religious affiliation?
5. Do student involvement in community service and spiritual activities predict SRL?

Research Design

This study utilized a quantitative, correlational research design using survey research methodology. A questionnaire was developed and administered to samples of students at AIU in Thailand, after permission was obtained from the institution (Appendix A). The survey data was used to describe the participants, their involvement in community service and spiritual activities, and their perceived level of SRL characteristics. This study was correlational in that it sought to examine the relationships among involvement in community service and spiritual activities and SRL variables. Correlational research is most appropriate when investigating associations among variables (Davis, Gamble, Humphries, Mitchell, & Pendergrass, 2011). A quantitative correlation study defines the degree of relationship existing between two or more measurable variables (Creswell, 2008; Gay, 1992). A limitation in correlational research is that it does not imply causal effects.

Population

The target population for this study was the students who were enrolled during the 2019-2020 academic year at AIU in Thailand (N = 900). Thirty-four countries were represented by the students studying in various degree programs: business, education, humanities, nursing, technology, science, and religion. University life was defined by the mission statement which is, "...to embrace harmonious, holistic development in all the dimensions of life. Virtue must precede learning, so that knowledge, skills, and

technology will be wisely, conscientiously, and responsibly used in the service of society” (AIU Handbook, 2018, p. 16).

Sampling

All sampling decisions are decided within the constraints of ethics and feasibility (Creswell, 2012). Chein (1981) elaborated that to learn the most, sampling must be employed with the assumption that it will provide data to discover, understand, and gain insight. Sampling is a systematic process of selecting participants for a study who are able to represent the population from which they were selected. In this study, convenience sampling was used to select the participants. Convenience sampling is a non-probability sampling method that seeks to collect data from relevant participants who have been asked to participate based on their availability and convenience.

All undergraduate students ($N = 900$) on the main campus were invited to participate in this study. An assumption was that all of them had sufficient experience and knowledge to contribute to the research. Five hundred and twenty-five (525) students returned completed questionnaires. Two were excluded because of excessive missing data (over 10%), resulting in a sample size of 523 for the study.

Instrumentation

The instrument used was a survey consisting of three parts. The first section was comprised of the student’s demographic data concerning the participant’s gender, nationality, religious affiliation, class status/year of study, and major/field of study. The second section was comprised of the student’s involvement in community service and spiritual activity, and the third section consisted of Socially Responsible Leadership Scale version two (SRLS-R2). A copy of the full instrument is found in Appendix B. Variables

in this study were chosen based on the Input-Environment-Outcome model (Astin, 1993). In this study, demographic characteristics are input variables, involvement in community service and spiritual activities are environment variables, and SRL outcomes are output variables.

Independent Variables

Section 1: Demographic Characteristics

Five demographic characteristics were included in this study: gender, nationality, religious affiliation, year of study, and field of study. Dugan and Komives (2010a) suggest that student characteristics are important as they may explain college outcomes. Furthermore, the inclusion of demographic information is necessary to provide a mechanism for cross-referencing participant responses with the data. These variables allowed comparison and cross-tabulation of subgroups to identify how responses vary among these groups. Coding for the demographic variables is summarized in Table 1.

Section 2: Involvement in Community Service and Spiritual Activity

The second set of independent variables included in this study were community service and spiritual activities. This section of the instrument was developed to allow these variables to be contextually valid. Conceptual and operational definitions of these variables are summarized in Table 2.

Table 1*Demographic Variable Coding*

| Variable | Coding |
|-----------------------|---|
| Gender | 1) Female 2) Male |
| Country/Nationality | 1) Cambodia 7) Philippines 2) China 8) Singapore 3) Indonesia 9) Thailand 4) Laos 10) Vietnam 5) Malaysia 11) Other 6) Myanmar |
| Religious Affiliation | 1 – Buddhist 2 – Christian (Others) 3 – Hindu 4 – Islam 5 – Seventh-day Adventists 6 – Others |
| Year of Study | 1 – Freshman 2 – Sophomore 3 – Junior 4 – Senior 5 – Other |
| Major Field of Study | 1 – Business Administration 2 – Christian studies 3 – Education 4 – English 5 – Information technology 6 – Accounting 7 – English 8 – Business management 9 – Nursing 10 - Other |

Table 2*Variable Definitions of Community Service and Spiritual Activities Involvement*

| Independent Variables | Conceptual Definition | Operational Definition | References |
|-----------------------|---|---|---|
| Community service | <p>“Performed by individuals or group for the benefit of others, for an organization, or a community. Individuals or organizations usually commit their time and energy to a worthy cause without engaging in a structured learning process.”</p> <p>“...connecting students and institutions to their communities and the larger social good, while at the same time instilling in students the values of community and social responsibility.”</p> <p>Promote the sense of the importance of service to students.</p> <p>A voluntary service that is thoughtfully organized by a joint effort between an institution and a community.</p> | <p>Promoted nutrition and health program; Short-term mission trip; Raised fund/charity for the needy; Collected trash during a community event; Taught something to the community; Promoted drug-free school program; Visited the sick; Build/renovated school/church in the community; Contributed money to the poor; Donated clothes to the poor/needy; Volunteered at a summer school program; Volunteered at Vacation Bible School programs; Participated in planting flowers /trees for the community; Volunteered in academic service or mentoring program; Participated in student campus club/organizations</p> | <p>(Burns, 1998, p. 38)</p> <p>(Neururer & Rhoads, 1998, p. 321)</p> <p>(Jacoby, 1996)</p> <p>(Miliszewska, 2008)</p> |
| Spiritual Activities | <p>Improves personal development, promotes life satisfaction, and discovers the meaning of life.</p> <p>Identified by spiritual practices such as scriptural reading, prayer involvement, participation</p> | <p>Attended campus worship service; Participated in student-led Bible study; Participated in prayer group; participated in evangelistic meeting; Mentored spiritually to someone; Volunteered at church; Led at church; Participated in outreach</p> | <p>(Bowman, 2009); Carpenter (2002)</p> <p>(Musick et al., 1998)</p> |

| Table 2— <i>Continued.</i> | | | |
|----------------------------|---|--|---|
| Spiritual Activities | in church-based programs, etc. | witnessing; Contributed money to church; Interacted with others of different faiths; Participated in community service projects; Participated in Personal Bible Study; Participated in prayer meeting; Promoted a positive relationship. | (Posner et al., 2006, p. 176) |
| | Values such as honesty, humility, and service to others are an essential component of spirituality and it is indicated that, "...individuals who embraced these values are reported taking more leadership actions. " | | (Elliott & Hayward, 2007); Idler (2008); Yonker et al. (2012) |
| | Promotes a positive relationship with other members of the community. | | |

Community Service

In this study, community service involvement was defined as activities performed by individuals or groups for the benefit of others, for an organization, or a community (Burns, 1998; Alliance for Service Reform in Education, 1993). Included are community development activities such as teaching and participation in educational and health-related activities. Miliszewska (2008) suggested that community service provide students with the opportunity to volunteer their time and energy freely to benefit others, and that the experience gained from community service involvement may help students define their personal goals and encourage them to construct their moral self and a sense of purpose. This appears to suggest that such involvements may contribute to the development of SRL behaviors.

The conceptual and operational definitions of community service from selected literature are summarized in Table 2. Using this literature (Burns, 1998; HERI, 1996; Jacoby, 1996; Miliszewska, 2008), 13 items were generated to measure community service. Each item was scaled along a 5-point Likert scale from *1-Never* to *5-Always*. Example of items are ‘promote drug-free school program’ and ‘participate in clean-up events.

The validity of this scale was established in three ways. First, the items were generated from a comprehensive review of the literature, providing some evidence for the content validity of the community service scale (see Table 2). Second, community service events organized by the university were examined. Third, once the items were generated, expert judgement was sought from three faculty members familiar with the university’s community service programming.

Internal consistency reliability (Cronbach’s alpha) for this scale was .92, suggesting that there is excellent cohesiveness among the items measuring community service. Taber (2018) suggest the following criteria for evaluating Cronbach’s alpha: .7 = good; .8 = good, and .9 = very good.

Spiritual activities

The primary mission of Asia-Pacific International University is to, “...provide holistic education emphasizing religious values...” and, “...to produce graduates with virtuous characters and high moral standards...” (Asia Pacific International University, 2018). To fulfill this mission, students are encouraged to be involved spiritually through personal and university-organized activities. In this study, spiritual activities cover three contexts: personal, interpersonal, and intrapersonal. They are three-dimensional entities

who exist at the same time. Individual experience is referred to as personal, interpersonal experience is referred to as the experience with others, and intrapersonal experience is referred to as transcending the experience of self and others. Conceptually, spiritual activities are defined as involvement in events that promote, transform, and integrate the meaning and purpose of life so that relationships with God and fellow human are enhanced (Delaney, 2005). The operational definition of spirituality in the context of this study includes participation in worship service such as at the church, chapel, festival of faith, morning and evening worship, family group, bible camp, departmental worship, and youth-spiritual embedded programs which are conducted on and off-campus.

To examine the extent of student involvement in spiritual activities, 13 questions were developed. Each item was scaled along a 5-point scale from 1 (*Never*) to 5 (*Always*). Examples of the items were, “Participate in department worship” and, “Pray for/with someone.” The validity of this scale was evidenced in three ways: first, the items were selected carefully from themes in the literature review about spiritual activities involvement (see Table 2); second, the items were aligned with the list of spiritual activities being offered to students at the university; and third, faculty and students were consulted to verify that the items were reasonable indicators of the spiritual activities available at the university. Expert judgement was sought from three faculty members in the chaplaincy department who were familiar with the university’s spiritual programs.

Internal consistency reliability (Cronbach’s alpha) for this scale was .88, which, according to Taber (2018), was a good indicator of the scale’s cohesiveness.

Dependent Variables

Section 3: Socially Responsible Leadership

The components (3 domains and 7 values) of SRL are the dependent variables in this study. SRL refers to the collective effort of multiple people connected by a shared vision and desire to strengthen their society (Komives & Wagner, 2009). That is, they see SRL as a process of working together to provide benefit both at the personal and the community levels. Further, they believed it was crucial to address student leadership development in the context of current social issues to ensure they are engaged in leadership that creates change (see table 3).

Table 3

Variable Definitions of Socially Responsible Leadership Variables

| Domains | Values | Definition |
|------------|-----------------------|---|
| Individual | Consciousness of Self | Being aware of the beliefs, values, attitudes, and emotions that motivate one to take action |
| | Congruence | Thinking, feeling, and acting towards others with consistency, genuineness, sincerity, and honesty. Congruent people are those whose acts are compatible with their values and convictions that are most firmly held. |
| | Commitment | Psychic energy that motivates the individual to serve and that drives the collective effort. Commitment implies passion, intensity, and duration. It was directed towards both the group activity as well as its intended outcomes. |
| Group | Common Purpose | Working with shared aims and values. It facilitates the group's ability to engage in collective analysis of the issues at hand and the task to be undertaken. |

| | | |
|-----------------------|---------------------------|---|
| | Collaboration | Collaboration multiplies group effectiveness by capitalizing on the multiple talents and perspectives of each group member and on the power of that diversity to generate creative solutions and actions. Collaboration empowers each individual best when there was a clear-cut "division of labor." |
| | Controversy with Civility | Civility implies respect for others, a willingness to hear each other's views, and the exercise of restraint in criticizing the views and actions of others. |
| Society/ Community | Citizenship | Process whereby the individual and the collaborative group become responsibly connected to the community and the society through the leadership development activity. |

Source: Adapted from HERI (1996, pgs 22-23). National Clearinghouse for Leadership Programs.

Leadership was centered on the belief that it can effect change for others and for society, and that a critical feature of leadership was collaboration, a process that emphasizes collective decisions. Additionally, one can assume that all students have the potential to become leaders; through service students develop SRL skills (HERI, 1996, p. 10).

The extent of student SRL development was assessed using the Socially Responsible Leadership Scale, Version 2 (SRLS-R2). This scale was an instrument that is widely used to measure leadership performance. The SRLS-R2 consists of 58 items designed to measure three domains of SRL: Individual, Group, and Society/Community. The individual domain construct was defined by consciousness of Self, Congruence, and Commitment. The group domain construct was defined by Collaboration, Common Purpose, and Controversy with Civility. The society/community domain construct was defined by Citizenship (HERI, 1996, pp. 25-26). Each item was scaled along a 5-point Likert scale from 1 (*strongly disagree*) to 5 (*strongly agree*). Item to scale configuration

appears in Table 4. Conceptual definitions for each of the seven values are summarized in Table 3 (Dugan, 2006; HERI, 1996; Komives et al., 2011; Severy, 2017).

Table 4

Item to Scale Configuration for Socially Responsible Leadership Scale

| Domain | Values | Items |
|-------------------|---------------------------|---------|
| Individual | Consciousness of self | 36 - 44 |
| | Congruence | 45 - 51 |
| | Commitment | 52 - 57 |
| Group | Common purpose | 58 - 66 |
| | Collaboration | 67 - 74 |
| | Controversy with civility | 75 - 85 |
| Society/Community | Citizenship | 86 - 93 |

Evidence for the validity of the SRLS-R2 was reported in a number of published works (Severy, 2017; Tyree, 1998). Content validity was established by Tyree (1998) and was revisited by Dugan (2012). Reviews by Day, Harrison, and Halpin (2009); Hannah, Avolio, Luthans, and Harms (2008) suggest that the SRLS-R2 items are aligned with measurement of leadership capacity. Structural and criterion validity of the scale was reported by (Dugan, 2015) and provides good support for its construct validity. Through a series of exploratory factor analysis, Severy (2017) found support for the construct validity of the SRLS-R2 among leadership educators.

Dugan (2006) reports internal consistency reliabilities for the SRLS-R2 values ranging from a low of .72 (consciousness of Self) to a high of .90 (Citizenship). In this study, the researcher found Cronbach's alpha values of .81 for Controversy with Civility to .91 for Congruence. Total scale reliability was .96.

Pilot Testing the Instrument

DeVellis (2017) and Gay, Mills, and Airasian (2012) suggest that survey questionnaires should be administered to a sample of the target population to obtain information about possible deficiencies so that modifications and improvements can be made, “Having three or four individuals complete the questionnaire will help identify problems” (Gay et al., 2012, p. 189).

For the pilot test, the survey instrument was distributed to 10 students representing various academic programs. They were asked to complete the questionnaire and to pay particular attention to the clarity of instructions, the flow of the survey items, format, length, and the time needed to complete the survey. Suggestions for item modification and improvement were made for the community service and spiritual involvement activities sections of the questionnaire. No comments were made about the SRL scale section. Based on student comments, instructions were made clearer, and two items from the community service section were deleted resulting in a 13-item community service scale. Similarly, two items from the spiritual involvement activity scale were deleted as they were judged by the panel of faculty experts as irrelevant and not reasonable measure of spiritual involvement.

Final Draft of the Instrument

The final draft of the instrument included English and Thai versions (Appendix B). The Thai version was made available to those in the Thai program while the English version was made available to students in the international program. Students were allowed to choose the language in which they were more comfortable and to ensure that they understand the questionnaire clearly. Two language experts were selected to

translate the questionnaire from English to Thai and Thai to English. The back-translation procedure was necessary to be sure that the validity of the instrument was maintained. Three experts in the respective languages verified the consistency and correctness of each translation.

Data Collection Procedures

Permission to conduct this research was obtained from the Office of Research at AIU. Meanwhile, the dissertation proposal was defended and approved by the dissertation committee. With approval from AIU, the application to conduct research was submitted to the Institutional Review Board (IRB) of Andrews University (Appendix C). Upon approval from the IRB, the survey was distributed to all undergraduate students at AIU with the help of four student assistants. With permission of teachers and dormitory deans, the student assistants distributed the surveys in the classroom and the dormitories. Most of the students are residents of the dormitory; a few are day students.

The survey was distributed and collected toward the end of the first semester of the 2019-2020 academic year and took about two weeks to complete. After completing the questionnaire, students were instructed to place it in an envelope and return it to the student assistants who, in turn, gave them to the investigator. No personal information was collected. The completed questionnaires were kept in a locked cabinet in the researcher's office. Only the researcher had access to the cabinet.

The population of 900 undergraduate students of Asia-Pacific International University were invited to participate. Five hundred and twenty-five participants (58.3%) returned the survey. Two were incomplete, resulting in completed responses from 523 students. The data were entered into Excel and then imported into SPSS Version 25.

Data analysis

Research Question 1

How involved are students in community service at AIU? The level of involvement in community service was analyzed using descriptive statistics (mean, standard deviations and percentages).

Research Question 2

How spiritually involved are students at this university? The extent of student involvement in spiritual activities was determined using descriptive statistics (mean, standard deviation and percentages).

Research Question 3

What was the level of SRL among the students? The level of SRL outcomes among students at AIU was determined using descriptive statistics (mean, standard deviation and percentages).

Research Question 4

Was SRL related to gender, year/class level, and religious affiliation? Multivariate Analysis of Variance (MANOVA) was used to determine group differences in terms of gender, religious affiliation, and class status. SRL consists of 7 values. MANOVA was found appropriate to address the question because, “the purpose of a multivariate analysis of variance therefore was to identify, define, and interpret the outcomes determined by the linear composites separating the populations being compared” (Olejnik, 2010, p. 315). Statistical significance was set at .05.

Research Question 5

Does student involvement in community service and spiritual activities predict SRL? Relationships between the set of predictors (community service and spiritual activities) and the seven values of SRL was examined using canonical correlation analysis and structural equation modeling. Canonical correlation analysis is appropriate when a set of multiple independent variables is used to predict a set of multiple dependent variables (Meyers, Gamst, & Guarino, 2017). Structural equation modeling is useful when researchers wish to examine direct and indirect effects of exogenous on endogenous variables (Meyers et al., 2017). Statistical significance of relationships was set at .05.

Human Subject Protection

Research involving human subjects should be ethical, respectful, voluntary and assure anonymity and confidentiality (Creswell, 2012). In this study, participants were given informed consent statements as part of the survey questionnaire (see Appendix B). In completing the questionnaire, to ensure anonymity, students were asked not to include any personal information (e.g. names, university ID numbers). Hard copies of the completed questionnaires were stored in a securely locked cabinet in the researcher's office. A soft copy of the data was saved on a password-protected personal computer. Identification numbers were assigned to each completed questionnaire for reference purposes only if checking for missing data was necessary. The data collection procedures and confidentiality processes were communicated to the participants as part of the informed consent process. Participant's completion of the survey indicated his or her willingness to participate in the research study.

All research procedures were approved by the Andrews University dissertation committee and IRB to ensure all data were collected ethically and appropriately. The researcher also complied with the procedures at the participating university to obtain permission for data collection.

Summary

This chapter discussed the research questions, the methodology used to explore the relationship between SRL and student involvement in community service and spiritual activities. Data sampling was used to generalize findings to the population. A survey was utilized to answer research questions which intended to unearth the extent of the relationship between involvement in community service and spiritual activities on undergraduate students SRL. Results of all data analyses to address the research questions appear in the next chapter.

CHAPTER 4

ANALYSIS OF THE DATA

Introduction

The purpose of this chapter was to present the findings of the quantitative study by employing descriptive and correlational analyses using canonical statistical analysis. A survey research methodology explored the extent of involvement in community service and spiritual activities as correlates to the development of SRL qualities among undergraduate students at a faith-based international university in Southeast Asia; selected demographic variables enhanced analysis of the data.

This chapter describes the characteristics of the participants, the independent and dependent variables, and the results of the data analysis of the responses to the research questions. The independent variables were involvement in community service and in spiritual activities; the dependent variable was SRL which was categorized into three domains: individual, group and societal/community.

The results of the data analyses were organized as follows. The first section presents the characteristics of the sample: sample size, gender, nationality, religious affiliation, year of study, and major or field of study. The second section presents the analyses of reliability estimates. The last section includes the descriptive statistics for the major variables, presenting results pertaining to the five research questions. Canonical correlation analysis was conducted to examine the involvement in community service and

spiritual activities as correlates to the development of SRL among undergraduate students at a faith-based international university in Southeast Asia.

Description of the Sample

The target population for this study was all 900 students enrolled at AIU during the 2019-2020 academic year. Every student was invited to participate in the study. Five hundred and twenty-five participants returned the questionnaire. Two surveys were incomplete, resulting in a sample size of 523, or 58.3 percent of the population.

Table 5 displays the demographic characteristics of gender, nationality, religious affiliation, year of study, and major or field of study. Within each variable results have been arranged by frequency in descending order.

Of the participants, 315 (60.2%) were female, and 208 (39.8%) were male. By nationality, more than half of the participants were from Thailand (59.8%). Almost half of the participants were Seventh-day Adventist (43.5%). Over one-third (38.8%) were Buddhists. Less than 1% were Hindus. Freshmen year has the highest proportion of participants (29.1%); sophomore and junior participants were equally represented at 25.4%. Seniors were only 17.8%, and the group others was only 2.3%. About one-third (33.5%) were from the Faculty of Nursing (Thai Program). Participants from other faculties ranged from 10% to 12%.

Table 5

Frequency and Percentage Values for Categorical Demographic Variables (Gender, Nationality, Religious Affiliation, Class Status, and Major or Field of Study) (n = 523).

| Variables | | n | % |
|-----------------------|----------------------------|-----|------|
| Gender | Female | 315 | 60.2 |
| | Male | 208 | 39.8 |
| Nationality | Thailand | 313 | 59.8 |
| | Myanmar | 58 | 11.1 |
| | China | 36 | 6.9 |
| | Malaysia | 32 | 6.1 |
| | Cambodia | 21 | 4.0 |
| | Vietnam | 20 | 3.8 |
| | Indonesia | 17 | 3.3 |
| | Other | 17 | 3.3 |
| | Laos | 8 | 1.5 |
| | Philippines | 1 | 0.2 |
| Religious Affiliation | Seventh-day Adventists | 227 | 43.4 |
| | Buddhist | 203 | 38.8 |
| | Christian (other) | 78 | 14.9 |
| | Other | 14 | 2.7 |
| | Hindu | 1 | 0.2 |
| Class Status | Freshman | 152 | 29.1 |
| | Sophomore | 133 | 25.4 |
| | Junior | 133 | 25.4 |
| | Senior | 93 | 17.8 |
| | Other | 12 | 2.3 |
| Field of Study | Nursing (Thai) | 175 | 33.5 |
| | English (Thai) | 61 | 11.7 |
| | Education | 59 | 11.3 |
| | English | 59 | 11.3 |
| | Business Administration | 53 | 10.1 |
| | Christian Studies | 32 | 6.1 |
| | Information Technology | 29 | 5.5 |
| | Other (English) | 18 | 3.4 |
| | Science | 16 | 3.1 |
| | Accounting (Thai) | 15 | 2.9 |
| | Business Management (Thai) | 5 | 1.0 |
| | Other (Thai) | 1 | .2 |

Preliminary Analyses

Reliability

Reliability estimates for each of the major variables of interest in this study are reported in Table 6. Cortina (1993) and Taber (2018) suggest the following criteria for evaluating Cronbach's alpha: .7 = good; .8 = good, and .9 = very good.

Internal consistency reliability for the variables in this study range from .805 for Controversy with Civility to .919 for community service involvement. Total scale reliability for the SRLS-2 was .96. These values indicate that the scale reliabilities of the variables in this study were good to very good. Items used to operationally define each scale have strong internal agreement that they measure similar constructs.

The scale descriptive statistics (mean, standard deviation, and skewness) are also reported in Table 6. The skewness statistics are within ± 1 ; therefore, these variables may be considered normally distributed (George & Mallery, 2003; Morgan, Griego, & Gloekner, 2001).

Table 6

Reliability Estimates of Community Involvement, Spiritual Involvement, and Social Responsibility Variables.

| Variables | M | SD | skewness | #items | Cronbach's alpha |
|-------------------------------|------|------|----------|--------|------------------|
| Community service involvement | 2.85 | 0.78 | -0.800 | 13 | .919 |
| Spiritual involvement | 3.31 | 0.70 | -0.360 | 13 | .881 |
| Consciousness of self | 3.58 | 0.56 | -0.083 | 9 | .820 |
| Congruence | 3.83 | 0.66 | -0.800 | 7 | .906 |
| Commitment | 3.90 | 0.58 | -0.770 | 6 | .875 |
| Common purpose | 3.87 | 0.55 | -0.610 | 9 | .905 |
| Collaboration | 3.82 | 0.54 | -0.670 | 8 | .888 |
| Controversy with civility | 3.65 | 0.50 | -0.430 | 11 | .805 |
| Citizenship | 3.82 | 0.57 | -0.820 | 8 | .897 |

Results

Research Question 1

Research question 1 asked: How involved are students in community service at AIU? To answer this question, descriptive statistics (mean, standard deviations, and percentages) were utilized. Table 7 summarizes the level of student involvement in community service.

Table 7 was arranged by means in descending order for the community service involvement scale. The range of involvement in community service was between ($M = 2.57, SD = 1.19$) to ($M = 3.25, SD = 1.14$). The overall mean for the entire scale (ranging from 1 to 5) was ($M = 2.85, SD = 1.10$). Overall, the participants did not see themselves as actively involved in community service.

The highest involvement in Community Service was, “Participate in student campus club/organizations” ($M = 3.25, SD = 1.14$), and the lowest score was for item link to volunteering in academic service ($M = 2.57, SD = 1.19$).

The highest participation in community service was involvement in student campus club/organizations at 43.59%, while about only 23.90% of the participants are involved in promoting health programs and donate clothes to the poor/needy.

Table 7*Descriptive Statistics for Community Service Involvement Items (n = 523)*

| Statements | M | SD | % ^a |
|--|------|------|----------------|
| CSI13 Participate in student campus club/organizations. | 3.25 | 1.14 | 43.59 |
| CSI4 Participate in clean-up events | 2.99 | 1.01 | 30.40 |
| CSI2 Participate in mission trips | 2.93 | 1.13 | 34.42 |
| CSI9 Contribute money to the needy | 2.92 | 0.99 | 26.20 |
| CSI7 Visit the sick | 2.91 | 1.09 | 31.17 |
| CSI5 Organize community activities (e.g. healthy living, skills development) | 2.88 | 1.09 | 30.40 |
| CSI3 Raise funds for charity | 2.84 | 1.05 | 24.67 |
| CSI11 Volunteer at school programs/camps | 2.77 | 1.18 | 26.77 |
| CSI1 Promote health programs | 2.76 | 1.06 | 23.90 |
| CSI6 Promote drug-free school programs | 2.75 | 1.17 | 27.78 |
| CSI10 Donate clothes to the poor/needy | 2.75 | 1.09 | 23.90 |
| CSI8 Participate in school/church renovation | 2.70 | 1.16 | 24.52 |
| CSI12 Volunteer in academic services (e.g. teaching English) | 2.57 | 1.19 | 24.28 |

^aPercent of those responding *often/always*.

Research Question 2

Research question 2 asked: How spiritually involved are students at this university? To answer this question, descriptive statistics (means, standard deviations and percentages) were utilized (see Table 8).

Table 8 has been arranged by the means in descending order for involvement in spiritual activities. The range of involvement in spiritual activities was from ($M = 2.73$, $SD = 1.23$) to ($M = 3.92$, $SD = 1.13$). The overall mean for the entire scale (ranging from 1 to 5) was ($M = 3.31$, $SD = 1.09$). Participants scored high on, “Participate in chapel programs” ($M = 3.92$, $SD = 1.13$) and, “Attend campus worship services” ($M = 3.89$, $SD = 0.90$). The lowest participation in spiritual activities was, “Volunteer at church (e.g. usher, deacon, youth group, choir, et.)” ($M = 2.73$, $SD = 1.23$). This suggests that the participants are moderately involved in spiritual activities.

Table 8*Item Descriptive Statistics for Spiritual Involvement (n = 523)*

| Statements | M | SD | % ^a |
|---|------|------|----------------|
| SAI12 Participate in chapel programs. | 3.92 | 1.13 | 66.92 |
| SAI1 Attend campus worship services (e.g. dorm worship, church services) | 3.89 | 0.90 | 73.23 |
| SAI3 Participate in departmental worship | 3.68 | 1.08 | 59.27 |
| SAI10 Interact with others of different faiths/beliefs. | 3.53 | 1.02 | 52.01 |
| SAI2 Participate in branch Sabbath-school activities | 3.47 | 1.00 | 51.82 |
| SAI8 Pray for/with someone. | 3.33 | 1.07 | 45.89 |
| SAI13 Participate in family worship groups. | 3.33 | 1.26 | 47.61 |
| SAI9 Contribute money to the church. | 3.21 | 1.07 | 39.01 |
| SAI4 Participate in outreach programs | 3.15 | 1.07 | 38.05 |
| SAI11 Participate in community service projects. | 3.12 | 1.02 | 35.95 |
| SAI5 Participate in spiritually-based clubs (e.g. Koinonia, friendship clubs) | 2.85 | 1.21 | 32.89 |
| SAI7 Lead at church programs (e.g. AY, Vespers, Sabbath school, usher, song leader) | 2.79 | 1.18 | 27.34 |
| SAI6 Volunteer at church (e.g usher, deacon, youth group, choir, et.) | 2.73 | 1.23 | 29.45 |

^aPercent of those responding *often/always*.

In general, involvement in spiritual activities was moderate. The highest participation in spiritual activities was participation in chapel programs at 66.92%, while only 27.34% of the participants were involved in leading out in church programs.

Research Question 3

Research Question 3 asked: What was the level of SRL among the students? To answer this question, descriptive statistics (mean, standard deviations and percentages) were utilized. Table 9 displays the development of SRL organized by the seven outcomes of the SRLS-R2. The means and standard deviations for each of the SRL values are arranged by means in descending order.

The outcome Commitment had the highest mean ($M = 3.90$, $SD = 0.74$). The Common Purpose outcome had the second highest mean ($M = 3.87$, $SD = 0.72$). Congruence was third ($M = 3.83$, $SD = 0.83$). Next was Collaboration at ($M = 3.82$, $SD = 0.72$), and Citizenship at ($M = 3.81$, $SD = 0.75$). The second to last outcome, Controversy with Civility, was ($M = 3.65$, $SD = 0.85$), and the last one, Consciousness of Self, had the lowest mean ($M = 3.58$, $SD = 0.86$). The scale means suggest that, in general, students at Asia-Pacific International University agree that they possess these SRL characteristics.

Table 9

Outcomes of Socially Responsible Leadership Scale (n = 523)

| Socially Responsible Outcomes | M | SD |
|-------------------------------|------|------|
| Commitment | 3.90 | 0.74 |
| Common Purpose | 3.87 | 0.72 |
| Congruence | 3.83 | 0.83 |
| Collaboration | 3.82 | 0.72 |
| Citizenship | 3.81 | 0.75 |
| Controversy with Civility | 3.65 | 0.85 |
| Consciousness of Self | 3.58 | 0.86 |

The means and standard deviations of all survey items within the outcomes were examined. The items for Consciousness of Self in Table 10 are arranged by means in descending order ($n = 523$). Nine items comprised this outcome. Two of the items were identified as negative responses (SRL16 and SRL 19) and were reverse coded prior to statistical analysis. The item with the highest mean stated, “*The things about which I feel passionate have priority in my life*” ($M = 3.82$, $SD = 0.81$). The item with the lowest mean stated, “*Self-reflection is difficult for me*” ($M = 3.19$, $SD = 0.99$).

Table 10

Socially Responsible Leadership Outcome Consciousness of Self ($n = 523$)

| Statements | M | SD | % ^a |
|--|------|------|----------------|
| SRLI1 The things about which I feel passionate have priority in my life. | 3.82 | 0.81 | 69.79 |
| SRLI3 I know myself very well. | 3.81 | 0.86 | 69.22 |
| SRLI4 I could describe my personality. | 3.80 | 0.81 | 68.83 |
| SRLI2 I am able to articulate my priorities | 3.76 | 0.76 | 69.79 |
| SRLI5 I can describe how I am similar to other people. | 3.61 | 0.84 | 60.04 |
| SRLI8 I am comfortable expressing myself. | 3.61 | 0.87 | 60.80 |
| SRLI7 I am usually self-confident. | 3.46 | 0.87 | 49.71 |
| SRLI6 I have low self-esteem. * | 3.20 | 1.00 | 43.02 |
| SRLI9 Self-reflection is difficult for me. * | 3.19 | 0.99 | 40.15 |

^aPercent responding *Agree/Strongly Agree*. *Reverse-coded

Items for the outcome Congruence ($n = 523$) were explained in Table 11. The seven items for this outcome have been arranged by means in descending order. There were no negative statements in this outcome. The item with the highest mean stated, “*It is important to me to act on my beliefs*” ($M = 3.92$, $SD = 0.84$). The item with the lowest mean stated, “*My behaviors are congruent with my beliefs*” ($M = 3.72$, $SD = 0.83$).

Table 11*Socially Responsible Leadership Outcome Congruence (n = 523)*

| Statements | M | SD | % ^a |
|--|------|------|----------------|
| SRLI16 It is important to me to act on my beliefs. | 3.92 | 0.84 | 74.90 |
| SRLI12 It is easy for me to be truthful. | 3.88 | 0.82 | 72.85 |
| SRLI10 Being seen as a person of integrity is important to me. | 3.87 | 0.83 | 70.17 |
| SRLI11 I am genuine. | 3.85 | 0.85 | 68.45 |
| SRLI13 My behaviors reflect my beliefs. | 3.83 | 0.84 | 72.08 |
| SRLI14 My actions are consistent with my values. | 3.78 | 0.81 | 66.92 |
| SRLI15 My behaviors are congruent with my beliefs. | 3.72 | 0.83 | 62.14 |

^aPercent responding *Agree/Strongly Agree*.

Table 12 displays the findings for the outcome Commitment ($n = 523$). The six items for Commitment were arranged by mean in descending order. There were no negative response items in this outcome. The item with the highest mean stated, “*I am focused on my responsibility*” ($M = 3.97$, $SD = 0.72$). The item with the lowest mean stated, “*I can be counted on to do my part*” ($M = 3.80$, $SD = 0.73$).

Table 12*Socially Responsible Leadership Outcome Commitment (n = 523)*

| Statements | M | SD | % ^a |
|---|------|------|----------------|
| SRLI22 I am focused on my responsibilities. | 3.97 | 0.72 | 78.78 |
| SRLI17 I am willing to devote time and energy to things that are important to me. | 3.94 | 0.75 | 76.29 |
| SRLI18 I hold myself accountable for responsibilities I agree to. | 3.93 | 0.73 | 78.01 |
| SRLI21 I follow through on my promises. | 3.92 | 0.72 | 76.67 |
| SRLI20 I stick with others through difficult times. | 3.84 | 0.80 | 71.89 |
| SRLI19 I can be counted on to do my part. | 3.80 | 0.73 | 69.79 |

^aPercent responding *Agree/Strongly Agree*.

The nine items for the outcome Common Purpose ($n = 523$), are detailed in Table 13. This outcome held no negative response items. The item with the highest mean stated, “*I support what the group is trying to accomplish*” ($M = 3.96$, $SD = 0.72$), followed by, “*I work well when I know the collective values of the group*” ($M = 3.94$, $SD = 0.74$) and, “*It is important to develop a common direction in a group in order to get everything done*” ($M = 3.94$, $SD = 0.73$). The item with the lowest mean stated, “*I am committed to a collective purpose in those groups to which I belong*” ($M = 3.73$, $SD = 0.75$).

Table 13

Socially Responsible Leadership Outcome Common Purpose ($n = 523$)

| Statements | M | SD | % ^a |
|--|------|------|----------------|
| SRLG25 I support what the group is trying to accomplish. | 3.96 | 0.72 | 78.78 |
| SRLG26 I work well when I know the collective values of the group. | 3.94 | 0.74 | 78.01 |
| SRLG23 It is important to develop a common direction in a group in order to get everything done. | 3.94 | 0.73 | 79.35 |
| SRLG24 I contribute to the goals of the group. | 3.91 | 0.70 | 77.44 |
| SRLG28 I think it is important to know other people's priorities. | 3.90 | 0.72 | 75.91 |
| SRLG30 Common values drive an organization. | 3.85 | 0.72 | 72.28 |
| SRLG29 I know the purpose of the groups to which I belong. | 3.85 | 0.70 | 72.85 |
| SRLG31 I have helped to shape the mission of the group. | 3.76 | 0.74 | 68.83 |
| SRLG27 I am committed to a collective purpose in those groups to which I belong. | 3.73 | 0.75 | 66.73 |

^aPercent responding *Agree/Strongly Agree*.

Table 14 shows the results for the Collaboration outcome ($n = 523$); this outcome consists of eight items with no negative response questions. The items for Collaboration have been arranged by mean in descending order. The item with the highest mean stated, “*Collaboration produces better results*” ($M = 3.94$, $SD = 0.74$). The item with the lowest mean stated, “*Others would describe me a cooperative group member*” ($M = 3.68$, $SD = 0.71$).

Table 14

Socially Responsible Leadership Outcome Collaboration ($n = 523$)

| Statements | M | SD | % ^a |
|---|------|------|----------------|
| SRLG38 Collaboration produces better results. | 3.94 | 0.74 | 74.38 |
| SRLG35 I enjoy working with others toward common goals. | 3.92 | 0.74 | 76.48 |
| SRLG32 I actively listen to what others have to say | 3.88 | 0.72 | 76.29 |
| SRLG37 I am able to trust people with whom I work. | 3.83 | 0.72 | 72.08 |
| SRLG39 My contributions are recognized by others in the groups I belong to. | 3.81 | 0.72 | 72.08 |
| SRLG34 I am seen as someone that works well with others. | 3.77 | 0.72 | 67.88 |
| SRLG36 I can make a difference when I work with others on a task. | 3.74 | 0.74 | 64.82 |
| SRLG33 Others would describe me a cooperative group member. | 3.68 | 0.71 | 62.91 |

^aPercent responding *Agree/Strongly Agree*.

The eleven items for the outcome, Controversy with Civility ($n = 523$), are shown in Table 15. Three of the items were negative response oriented. These items were reverse coded prior to statistical analysis. The item with the highest mean stated, “*Hearing differences in opinions enriches my thinking*” ($M = 4.02$, $SD = 0.57$). Two items were very close to the highest item: “*I am open to others' ideas*” ($M = 3.99$, $SD = 0.75$) and, “*I value differences in others*” ($M = 3.99$, $SD = 0.71$). The item with the lowest

mean stated, “*When there is conflict between two people, one will win and other will lose*” ($M = 3.15$, $SD = 1.05$).

Table 15

Socially Responsible Leadership Outcome: Controversy with Civility (n = 523)

| Statements | M | SD | % ^a |
|---|------|------|----------------|
| SRLG41 Hearing differences in opinions enriches my thinking. | 4.02 | 0.73 | 80.31 |
| SRLG40 I am open to others' ideas. | 3.99 | 0.75 | 80.69 |
| SRLG43 I value differences in others. | 3.99 | 0.71 | 80.50 |
| SRLG44 I share my ideas with others. | 3.94 | 0.72 | 76.86 |
| SRLG42 I respect opinions other than my own. | 3.89 | 0.78 | 72.28 |
| SRLG45 Creativity can come from conflict. | 3.72 | 0.80 | 63.29 |
| SRLG49 I am comfortable with conflict. | 3.46 | 0.95 | 54.88 |
| SRLG48 Greater harmony can come out of disagreements. | 3.45 | 0.86 | 50.67 |
| SRLG46 I struggle when group members have ideas different than mine. * | 3.28 | 1.02 | 47.99 |
| SRLG50 I am uncomfortable when someone disagrees with me. * | 3.25 | 1.01 | 45.51 |
| SRLG47 When there is conflict between two people, one will win and other will lose. * | 3.15 | 1.05 | 42.07 |

^aPercent responding *Agree/Strongly Agree*. *Reverse-coded

Table 16 shows the findings for the last outcome, Citizenship ($n = 523$), consisting of eight items with no negative response items. The item with the highest mean stated, “*I believe I have responsibilities to the community*” ($M = 3.91$, $SD = 0.73$). The item with the lowest mean was, “*I have the power to make differences in my community*” ($M = 3.53$, $SD = 3.91$).

Table 16*Socially Responsible Leadership Outcome: Citizenship (n = 523)*

| Statements | M | SD | % ^a |
|--|------|------|----------------|
| SRLSM56 I believe I have responsibilities to the community. | 3.91 | 0.73 | 77.06 |
| SRLSM54 I participate in activities that contribute to the common good. | 3.90 | 0.69 | 78.20 |
| SRLSM58 I believe I have a civic responsibility to the greater public. | 3.89 | 0.74 | 74.57 |
| SRLSM51 I value opportunities that allow me to contribute to my community. | 3.88 | 0.72 | 76.48 |
| SRLSM57 I work with others to make the community a better place. | 3.87 | 0.75 | 74.38 |
| SRLSM53 I am willing to act for the rights of others. | 3.85 | 0.74 | 74.38 |
| SRLSM55 I give time to making a difference for someone else. | 3.69 | 0.79 | 64.05 |
| SRLSM52 I have the power to make differences in my community. | 3.53 | 0.84 | 56.21 |

^aPercent responding *Agree/Strongly Agree*.

Research Question 4

Research Question 4 asked: “Was SRL related to gender, year/class level, and religious affiliation?”

Gender Differences

One-way multivariate analysis of variance (MANOVA) was used to examine whether there were gender differences among the set of SRL outcomes. The level of significance was set at .05. The test of equality of variance-covariance matrices was statistically significant (*Box's M* = 160.91, $F_{(28, 640, 810)} = 5.66, p < .001$)., Pillai's Trace was used as multivariate statistical test to measure group differences. With *Pillai's Trace* = .113, $F_{(7, 503)} = 9.12, p < .001, \eta^2 = .113$, gender differences were apparent in the set of

leadership variables. Approximately 11% of the variance in the linear combination of leadership variables may be explained by gender differences.

Follow-up analyses using univariate analysis of variance indicate that female students rate higher than male students on all SRL outcomes (see Table 17). For example, females ($M = 3.70$, $SD = 0.47$) rated higher on Consciousness of Self ($p < .001$, $\eta^2 = .07$) than males ($M = 3.40$, $SD = 0.63$). Similarly, female students ($M = 3.99$, $SD = 0.53$) were higher than males ($M = 3.60$, $SD = 0.76$) on Congruence ($p < .001$, $\eta^2 = .086$). The remaining results also demonstrated that females were higher ($p < .001$) than males on Commitment, Common Purpose, Collaboration, Controversy with Civility, and Citizenship. The amount of variance explained by gender differences ranged from 2.7% for Citizenship to 8.9% for Congruence.

Table 17

Gender Differences on Socially Responsible Leadership Variables.

| Variables | Group | n | M | SD | F ^a | p | η^2 |
|---------------------------|--------|-----|------|------|----------------|-------|----------|
| Consciousness of self | Female | 310 | 3.71 | 0.47 | 39.76 | <.001 | .072 |
| | Male | 201 | 3.40 | 0.63 | | | |
| Congruence | Female | 310 | 3.99 | 0.53 | 49.95 | <.001 | .089 |
| | Male | 201 | 3.59 | 0.77 | | | |
| Commitment | Female | 310 | 4.00 | 0.47 | 26.34 | <.001 | .049 |
| | Male | 201 | 3.74 | 0.69 | | | |
| Common purpose | Female | 310 | 3.98 | 0.44 | 36.44 | <.001 | .067 |
| | Male | 201 | 3.69 | 0.64 | | | |
| Collaboration | Female | 310 | 3.93 | 0.45 | 32.44 | <.001 | .060 |
| | Male | 201 | 3.66 | 0.63 | | | |
| Controversy with civility | Female | 310 | 3.75 | 0.44 | 29.09 | <.001 | .054 |
| | Male | 201 | 3.51 | 0.55 | | | |
| Citizenship | Female | 310 | 3.89 | 0.45 | 14.11 | <.001 | .027 |
| | Male | 201 | 3.70 | 0.70 | | | |

^adf1 = 1, df2 = 509.

Year/Class Level Differences

Possible class level differences on the set of SRL outcomes were examined using one-way MANOVA. The level of significance was set at .05. The test of equality of the variance-covariance matrices was significant ($Box's M = 195.27, F_{(84, 459,864)} = 2.27, p < .001$). Thus, Pillai's Trace was used as a measure of multivariate test of significance. With $Pillai's Trace = .066, F_{(21, 1,509)} = 1.61, p = .041, \eta^2 = .022$, there appeared to be class status differences on the linear combination of SRL variables.

Generally, univariate effects are examined following determination of a statistically significant MANOVA. However, the level of significance was adjusted for the number of dependent variables in order to control for Type I error inflation. The Bonferroni correction was done by dividing .05 by the number of dependent variables, seven in this study. Thus, the adjusted level of significance for the univariate ANOVA was $.05/7 = .007$ (Meyers et al., 2017). However, with a large number of dependent variables, this adjustment becomes quite conservative and may result in finding no differences where they might exist. For the purpose of this study, a more liberal significance level of .01 was used.

Table 18 reports the results of the follow-up univariate analysis of variance. At $\alpha = .01$, there are no class level differences in any of the seven SRL characteristics. It appears that class level differences are detected when the leadership variables are treated as a set, but not when treated individually. Even with a bonferroni correction to control for Type I error inflation, such correction may still be conservative, leading to non-significant results (Finch, 2007). Although the MANOVA result was significant at .05,

the effect size ($\eta^2 = .022$) is small. Given these results, it is likely that there is little or no practical group differences on the linear combination of the seven SRL values.

Table 18

Year/Class Level Differences on Socially Responsible Leadership Variables

| Variables | Group | n | M | SD | F | df1,df2 | p | η^2 |
|---------------------------|-----------|-----|------|------|------|---------|------|----------|
| Consciousness of self | Freshman | 152 | 3.55 | 0.58 | 3.48 | 3,507 | .016 | .019 |
| | Sophomore | 133 | 3.54 | 0.56 | | | | |
| | Junior | 133 | 3.72 | 0.55 | | | | |
| | Senior | 93 | 3.51 | 0.50 | | | | |
| Congruence | Freshman | 152 | 3.84 | 0.72 | 0.39 | 3,507 | .76 | .002 |
| | Sophomore | 133 | 3.79 | 0.72 | | | | |
| | Junior | 133 | 3.88 | 0.50 | | | | |
| | Senior | 93 | 3.82 | 0.69 | | | | |
| Commitment | Freshman | 152 | 3.95 | 0.62 | 0.68 | 3,507 | .57 | .004 |
| | Sophomore | 133 | 3.85 | 0.58 | | | | |
| | Junior | 133 | 3.90 | 0.50 | | | | |
| | Senior | 93 | 3.89 | 0.63 | | | | |
| Common purpose | Freshman | 152 | 3.90 | 0.52 | 0.37 | 3,507 | .78 | .002 |
| | Sophomore | 133 | 3.84 | 0.61 | | | | |
| | Junior | 133 | 3.85 | 0.47 | | | | |
| | Senior | 93 | 3.88 | 0.60 | | | | |
| Collaboration | Freshman | 152 | 3.84 | 0.55 | 0.50 | 3,507 | .68 | .003 |
| | Sophomore | 133 | 3.77 | 0.55 | | | | |
| | Junior | 133 | 3.82 | 0.51 | | | | |
| | Senior | 93 | 3.85 | 0.56 | | | | |
| Controversy with civility | Freshman | 152 | 3.61 | 0.50 | 2.47 | 3,507 | .06 | .014 |
| | Sophomore | 133 | 3.59 | 0.51 | | | | |
| | Junior | 133 | 3.75 | 0.48 | | | | |
| | Senior | 93 | 3.66 | 0.50 | | | | |
| Citizenship | Freshman | 152 | 3.84 | 0.56 | 0.17 | 3,507 | .92 | <.001 |
| | Sophomore | 133 | 3.81 | 0.57 | | | | |
| | Junior | 133 | 3.82 | 0.54 | | | | |
| | Senior | 93 | 3.78 | 0.63 | | | | |

Religious Affiliation Differences

The participants in this study represent five religious affiliations (see Table 19). However, only the largest three groups were used in this analysis. They were Buddhist ($n = 203$), Seventh-day Adventist ($n = 227$), and other Christian ($n = 78$). Students stating Hindu ($n = 1$) and Other ($n = 12$) were excluded because the groups were too small to make any meaningful comparisons.

A comparison among the three religious affiliation groups on the set of SRL variables was conducted using MANOVA. The leadership variables were assumed to be normally distributed (see Table 19). Testing of the equality of the variance-covariance matrices was statistically significant (*Box's M* = 107.60, $F_{(56, 175,884)} = 1.871, p < .001$). Thus, Pillai's Trace was used to test for multivariate significance. With *Pillai's Trace* = .089, $F_{(14, 489)} = 3.27, p < .001, \eta^2 = .045$. The analysis suggests there were significant differences among the three religious affiliation groups on one or more of the leadership variables. Follow-up analyses using univariate analysis of variance were conducted.

To control for Type I error inflation, the level of significance for these univariate ANOVA was set at .01. Using this criterion, religious affiliation differences were detected only for Consciousness of Self and Controversy with Civility. Pairwise comparisons (see Table 20) using Least Significant Difference (LSD) indicates that Buddhist students ($M = 3.73, SD = 0.53$) rated Consciousness of Self higher than did Adventists ($M = 3.48, SD = 0.53$) and other Christians ($M = 3.49, SD = 0.62$.) There was no difference between Adventists and other Christians. On Controversy with Civility, Buddhist students ($M = 3.75, SD = 0.47$) rated the outcome significantly higher than did Adventists ($M = 3.59, SD = 0.48$) and other Christians ($M = 3.55, SD = 0.56$). Again,

there was no difference between Adventists and other Christians on Controversy with Civility.

Table 19

Religious Affiliation Differences and Socially Responsible Leadership Variables

| Variables | Group | n | M | SD | F ^a | p | η^2 |
|---------------------------|-------------------|-----|------|------|----------------|-------|----------|
| Consciousness of self | Buddhist | 202 | 3.73 | 0.53 | 11.91 | <.001 | .046 |
| | Christian (other) | 76 | 3.49 | 0.62 | | | |
| | Adventists | 220 | 3.48 | 0.53 | | | |
| Congruence | Buddhist | 202 | 3.93 | 0.62 | 4.01 | .019 | .016 |
| | Christian (other) | 76 | 3.72 | 0.78 | | | |
| | Adventists | 220 | 3.79 | 0.65 | | | |
| Commitment | Buddhist | 202 | 3.98 | 0.54 | 3.91 | .021 | .016 |
| | Christian (other) | 76 | 3.76 | 0.71 | | | |
| | Adventists | 220 | 3.89 | 0.56 | | | |
| Common purpose | Buddhist | 202 | 3.90 | 0.50 | 3.34 | .036 | .013 |
| | Christian (other) | 76 | 3.72 | 0.65 | | | |
| | Adventists | 220 | 3.90 | 0.54 | | | |
| Collaboration | Buddhist | 202 | 3.89 | 0.49 | 3.54 | .030 | .014 |
| | Christian (other) | 76 | 3.71 | 0.64 | | | |
| | Adventists | 220 | 3.79 | 0.54 | | | |
| Controversy with civility | Buddhist | 202 | 3.75 | 0.47 | 7.64 | .001 | .030 |
| | Christian (other) | 76 | 3.55 | 0.56 | | | |
| | Adventists | 220 | 3.59 | 0.48 | | | |
| Citizenship | Buddhist | 202 | 3.90 | 0.52 | 4.19 | .016 | .017 |
| | Christian (other) | 76 | 3.70 | 0.59 | | | |
| | Adventists | 220 | 3.79 | 0.60 | | | |

df1=2, df2 = 495

Although not significant, Table 20 implied that Buddhist students rated higher on the remaining leadership outcomes (Congruence, Commitment, Common Purpose, Collaboration and Citizenship).

Table 20*Pairwise Comparison (LSD) for Religious Affiliation*

| Variables | Group | MM | Religious Affiliation | | |
|---------------------------|-------------------|------|-----------------------|-----------|-----------|
| | | | Buddhist | Christian | Adventist |
| Consciousness of self | Buddhist | 3.73 | | * | * |
| | Christian (other) | 3.49 | | | |
| | Adventists | 3.48 | | | |
| Controversy with civility | Buddhist | 3.75 | | * | * |
| | Christian (other) | 3.55 | | | |
| | Adventists | 3.59 | | | |

Note: * indicates group differences at $p < .05$

Research Question 5

Research question 5 asked: Does student involvement in community service and spiritual activities predict SRL?

Canonical correlation analysis was used to answer this question. In this analysis, community service and spiritual activities involvement (the independent variables) were used to predict the values of SRL (Consciousness of self, Congruence, Commitment, Common Purpose, Collaboration, Controversy with Civility, and Citizenship).

Table 21 reports the bivariate correlations between and among the independent and dependent variables. Correlation between community service and spiritual activities involvement was moderate ($r = .61, p < .001$). Correlation among the dependent variables ranges from a low of $r = .28$ (between Consciousness of Self and Controversy with Civility) to a high of $r = .71$ (between Common Purpose and Collaboration). All coefficients among the dependent variables are significant ($p < .001$).

Table 21*Pearson Correlation Coefficients (N=523)*

| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|------------------------------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. Consciousness of self | .61** | .57** | .55** | .52** | .28** | .44** | .29** | .35** |
| 2. Congruence | | .70** | .69** | .60** | .46** | .52** | .15** | .34** |
| 3. Commitment | | | .69** | .64** | .50** | .57** | .09 | .34** |
| 4. Common purpose | | | | .71** | .58** | .62** | .18** | .41** |
| 5. Collaboration | | | | | .53** | .68** | .23** | .35** |
| 6. Controversy with Civility | | | | | | .43** | .03 | .18** |
| 7. Citizenship | | | | | | | .28** | .40** |
| 8. Community service | | | | | | | | .61** |
| 9. Spiritual activities | | | | | | | | - |

**** $p < .01$**

The result of the canonical correlation analysis is reported in Table 22. Two canonical functions resulted in correlations of $r = .475$ and $r = .324$, both significant at $p < .001$. With canonical loadings of $r = -.666$ (community service) and $r = -.997$ (spiritual activities), the set of independent variables appear to define an ‘involvement’ variate (latent variable). This latent variable appears to be primarily defined by spiritual activities ($\beta = -.943$). With canonical loadings ranging from a low of $r = -.689$ (Commitment) to a high of $r = -.857$ (Common Purpose), the set of dependent variables appear to define a Leadership variate (a latent variable). This latent variable was primarily defined by Consciousness of Self ($\beta = -.322$), Common Purpose ($\beta = -.518$) and Citizenship ($\beta = -.482$). Overlapping variance between the two variates of the first canonical function was 0.23 ($r_c = .475$). That is, approximately 23% of the leadership variate can be explained by the involvement variate.

In the second canonical function, the dependent variate was correlated with Commitment ($r = .547$), Common Purpose ($r = .369$) and Controversy with Civility ($r =$

.366). The independent variate was correlated to community service involvement ($r = -.746$). Overlapping variance between the two variates (latent variable) was .105 ($r_c = .324$). That is, about 10.5% of variance in the dependent variate can be explained by the independent variate.

Taken together, the two canonical functions suggest that involvement in community service and spiritual activities do predict SRL. That is, students who are more involved in community service and spiritual activities are more likely to possess SRL characteristics.

Table 22

Canonical Correlation Analysis Results (n = 523)

| Variables | Loadings | | Standardized coefficients | |
|----------------------------------|----------|--------|---------------------------|--------|
| | 1 | 2 | 1 | 2 |
| Set 1 (Dependent) | | | | |
| Consciousness of self | -.748 | -.201 | -.322 | -.744 |
| Congruence | -.697 | .292 | -.019 | .148 |
| Commitment | -.691 | .547 | .029 | 1.001 |
| Common purpose | -.853 | .369 | -.518 | .493 |
| Collaboration | -.739 | .015 | -.008 | -.464 |
| Controversy with civility | -.366 | -.366 | .234 | .155 |
| Citizenship | -.838 | -.063 | -.482 | -.444 |
| Set 2 (Independent) | | | | |
| Community service involvement | -.666 | -.746 | -.128 | -1.260 |
| Spiritual activities involvement | -.997 | .071 | -.917 | ..841 |
| Canonical correlation | .475 | .324 | | |
| Eigen values | .291 | .117 | | |
| Wilk's Statistics | .693 | .895 | | |
| F | 14.414 | 9.809 | | |
| df1, df2 | 14, 1004 | 6, 503 | | |
| p | < .001 | < .001 | | |

To further understand the nature of the relationship between community service, spiritual activities involvement, and SRL, a hypothesized model was developed to represent these inter-relationships (see Figure 6). This hypothesized model was developed based on several studies that suggested extracurricular activities provide a holistic development of students that includes leadership development (Mehmood, et. al. (2012); and that students' involvement in spiritual programs and community service activities are closely linked to the development of leadership characteristics (Elliott & Hayward, 2007; Gardner et al., 2008; Idler, 2008; Yonker et al., 2012).

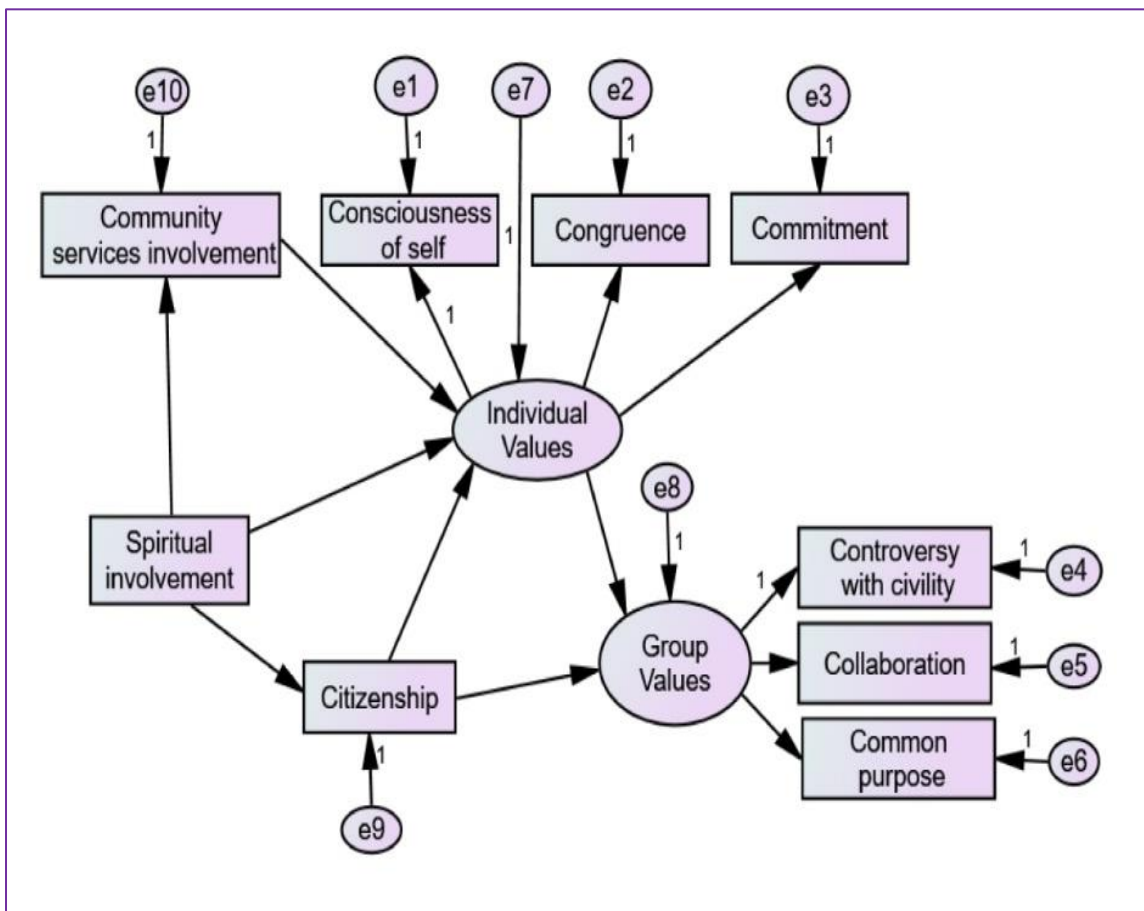


Figure 6. Hypothesized Model Among Involvement and Leadership Variables.

In this model, the individual domain was defined by Consciousness of Self, Congruence, and Commitment while group domain was defined by Controversy with Civility, Collaboration, and Common Purpose. In this study, Citizenship, individual, and group domain are characteristics of SRL. According to Severy (2017) individual domain, “...focuses on an individual’s self-awareness and how one presents oneself in the leadership process” (p. 15), and group domain, “...focuses on how a group works together to achieve a common goal while managing the inevitable conflict that arises when working with others” (p. 15), and Citizenship is the, “...process whereby the individual and the collaborative group become connected responsibly to the community and society through the leadership development activity” (p. 16).

In this hypothesized model, it was predicted that Citizenship and individual domains would predict group domain directly, while Citizenship, spiritual activities, and community service involvement would predict individual domain directly. Community service, spiritual involvement, and Citizenship would predict group domain indirectly as well. The objective was to determine whether the hypothesized covariance fit the actual covariance as represented in the data.

Table 23 reports model fit cutoff criteria and fit indices of the hypothesized model (Figure 7). Chi-square was significant ($\chi^2 = 155.66$, $df = 23$, $p < .001$), suggesting that the model variance-covariance was not the same as the data variance-covariance. However, the chi-square test is quite sensitive to large sample sizes (Meyers, et. al. (2017)). The sample size in the study was 523. Comparative fit index (CFI), normed fit index (NFI) and goodness of fit index (GFI) are all smaller than .95. However, Meyers et al. (2017) suggest that CFI, NFI and GFI values between .90 and .95 may be considered acceptable,

and Kline (2015) suggests that Standardized Root Mean Square Residual (SRMR) < .10 indicates a good fit between actual covariance and the model covariance. Byrne (1998) suggests that Root Mean Square Error of Approximation (RMSEA) > .10 indicates unacceptable fit.

Table 23

Fit Cut-Off Criteria and Hypothesized Model Fit

| Cut-off Criteria | Hypothesized Model (figure 7) |
|--|---|
| Absolute fit index | |
| Chi-square (χ^2), $p > .05$, $\chi^2 / df \leq 2$ or 3 | $\chi^2 = 155.66$. Df = 23, $p < .001$ |
| RMSEA* $\leq .06$ | RMSEA = .106, CI ₉₀ = (.09, .12) |
| SRMR** $\leq .10$ | SRMR = .047 |
| Goodness of fit Index (GFI) $\geq .95$ | GFI = .933 |
| Comparative fit | |
| Normed fit (NFI) $\geq .95$ | NFI = .940 |
| Comparative fit (CFI) $\geq .95$ | CFI = .948 |

Note: *Root mean square error of approximation (RMSEA); **Standardized root mean square residual (SRMR); Source: Meyers, Gamst & Guarimo (2017).

An examination of the modification indices indicated that covarying the error terms for community service and Controversy with Civility would improve model fit. Severy (2017) defines Controversy with Civility as recognizing, "...two fundamental realities of any creative group effort: that differences in viewpoint are inevitable, and that such difference must be aired openly but with civility. Civility implies respect for others, a willingness to hear each other's views, and the exercise of restraint in criticizing the views and actions of others." (p. 15). In this study, community service was defined as voluntary participation in organized collaboration between institution and community.

Given these conceptual definitions, it is conceivable there might be some commonality between the residuals of community service and Controversy with Civility.

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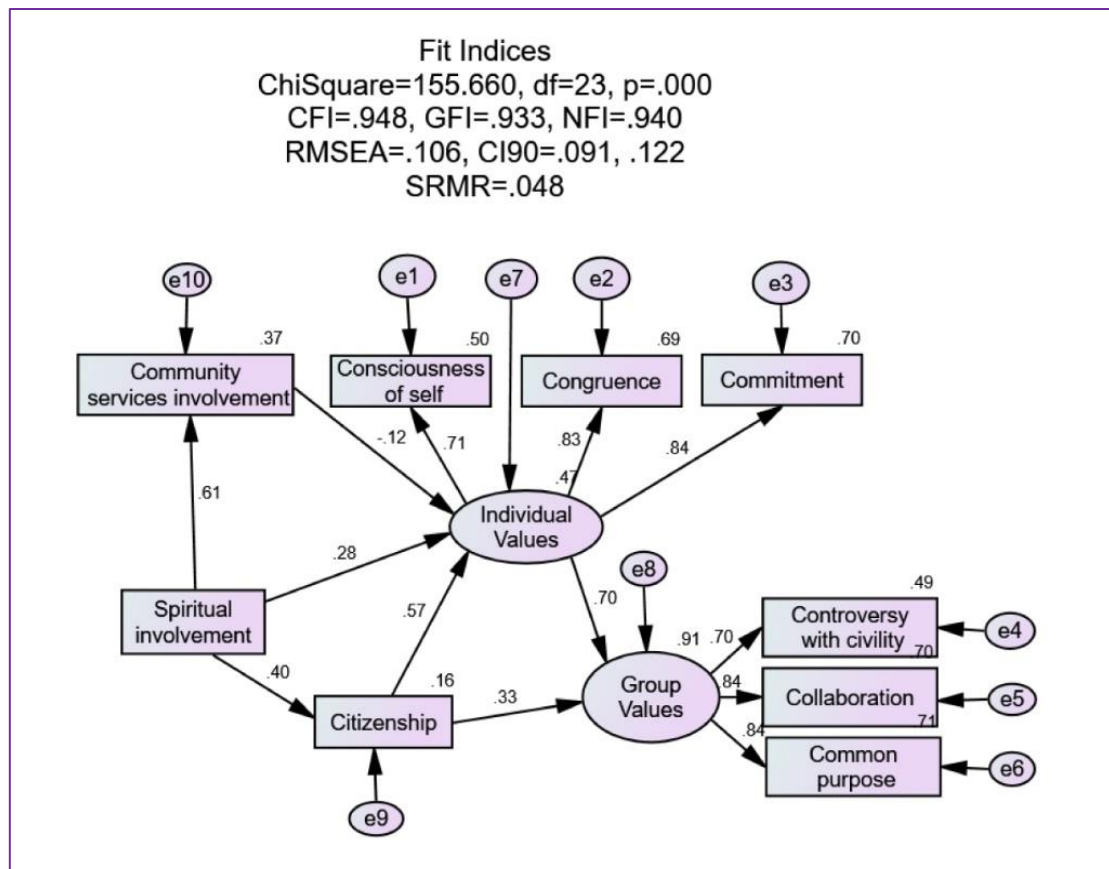


Figure 7. Standardized Path Coefficients and Fit Indices (Hypothesized Model)

The re-specified model is represented in Figure 8. Although the chi-square value was still significant ($\chi^2 = 119.21$, $df = 22$, $p < .001$), the CFI, GFI, and NFI values are greater than .95. The SRMR (.039) and RMSEA (.093) both indicate acceptable model fit.

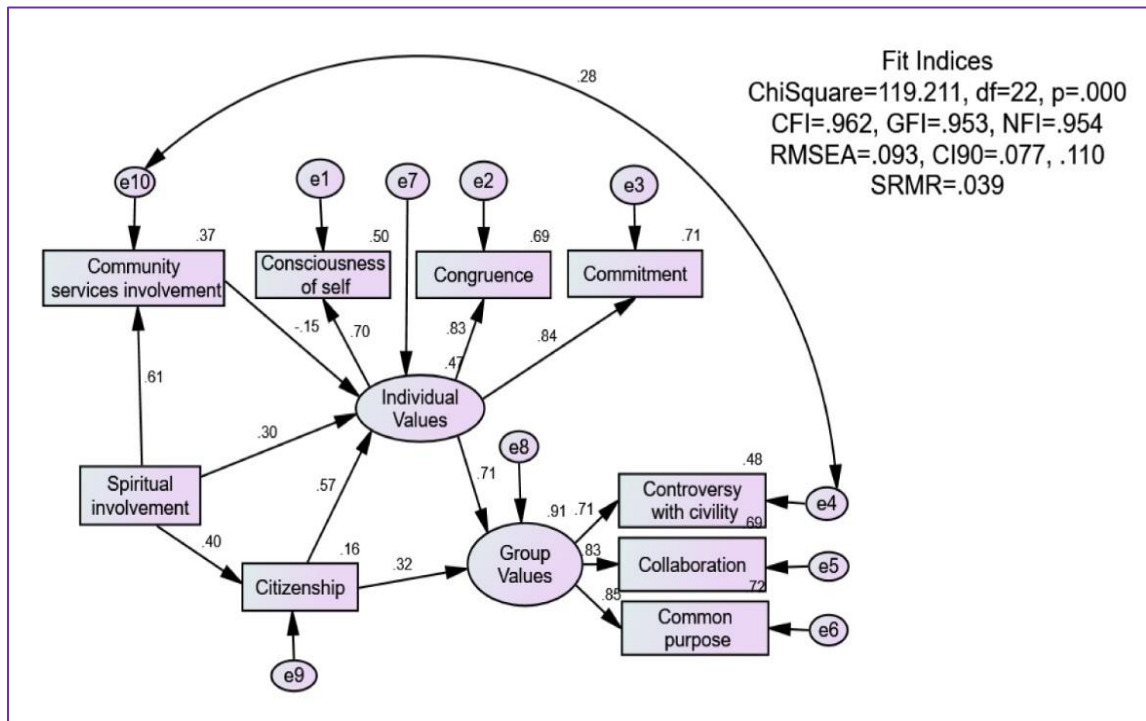


Figure 8. Standardized path coefficients and fit indices of re-specified model.

Table 24 reports the path coefficients of the re-specified model. All coefficients are significant at $p < .001$ level, except for the path between community service involvement and individual issues ($p < .01$). Standardized direct and indirect effects are reported in Table 25.

Involvement in spiritual activities directly influenced community service involvement ($\beta = .61$) suggesting that students who are involved in spiritual activities are more likely to be participating actively in institutional and community events.

Involvement in spiritual activities also directly influenced Citizenship ($\beta = .40$) which indicates that students who are involved in spiritual activities are more likely to connect to their community during leadership development activities.

Table 24

Path Coefficients

| Paths | b | S.E. | β |
|---|------|------|---------|
| Community service ← Spiritual | .67 | .04 | .61** |
| Citizenship ← Spiritual | .32 | .03 | .40** |
| Individual issues ← Spiritual | .16 | .03 | .30** |
| Individual issues ← Citizenship | .39 | .03 | .57** |
| Individual issues ← Community Service | -.07 | .02 | -.15* |
| Group issues ← Citizenship | .20 | .03 | .32** |
| Group issues ← Individual issues | .64 | .05 | .71** |
| Civility ← Group issues | 1.00 | | .71** |
| Collaborate ← Group issues | 1.28 | .07 | .83** |
| Purpose ← Group issues | 1.31 | .07 | .85** |
| Consciousness of self ← Individual issues | 1.00 | | .70** |
| Congruence ← Individual issues | 1.40 | .08 | .83** |
| Commitment ← Individual issues | 1.24 | .07 | .84** |

Note:** $p < .001$, * $p < .01$

Individual domain is directly ($\beta = .30$) and indirectly ($\beta = .14$), through community services, influenced by involvement in spiritual activities suggesting that students who are involved in spiritual activities are more likely to have enhanced self-

awareness during leadership development (see figure 8 and Table 25). In addition, individual domain is also directly influenced by community services ($\beta = -.15$) and citizenship domain ($\beta = .57$). Individual domain directly affect group domain ($\beta = .71$) indicating that students who have self-awareness are more likely to work with groups to achieve common goals. Citizenship directly ($\beta = .32$) and indirectly ($\beta = .41$), through individual domain, influenced group domain implying that students who are connected to their community are more likely to work with groups to achieve common goals. Involvement in spiritual activities indirectly ($\beta = .44$), through individual domain, influence group domain showing that students who are involved in spiritual activities are more likely to work in groups working to achieve common goals. The indirect effect of community services ($\beta = .10$) on group domain was not statistically significant.

Table 25

Standardized Direct and Indirect Effects

| Outcome | Predictors | Effects Direct | Indirect |
|--------------------------------|-----------------------|-------------------|----------|
| Community service $R^2=.37$ | Spiritual involvement | .61** | |
| Citizenship $R^2=.16$ | Spiritual involvement | .40** | |
| Individual domain $R^2=.47$ | Spiritual involvement | .30** | .14* |
| | Community service | -.15* | |
| | Citizenship | .57** | |
| Group domain $R^2=.91$ | Citizenship | .32** | .41** |
| | Individual | .71** | |
| | Spiritual involvement | | .44** |
| | Community services | | -.10 |

*Note:*** $p < .001$, * $p < .01$

The re-specified model indicates that spiritual activities involvement, citizenship, and individual domains directly and indirectly explained about 91% ($R^2 = .91$) of variance in group domain. The model also suggests that spiritual activities involvement, community service involvement, and citizenship directly and indirectly explained about 47% ($R^2 = .47$) of the variance in individual domain. Overall, involvement in spiritual and community service activities impacts SRL development.

Summary of Findings

1. In general, students at AIU were involved in community service sometimes ($M = 2.85$, $SD = 0.78$).
2. Students were involved in spiritual activities sometimes ($M = 3.31$, $SD = 0.71$).
3. Females reported higher ($p < .001$) SRL characteristics than male students which agrees with other studies.
4. Overall, SRL characteristics were similar among freshman, sophomore, junior and senior students.
5. Overall, Buddhist students reported higher SRL characteristics than students of other faiths (Seventh-day Adventists and other Christians) ($p < .05$).
6. SRL values are significantly related to involvement in community services and spiritual activities ($r_c = .475$, $p < .001$).
7. Spiritual activities involvement explains about 16% ($R^2 = .16$) of Citizenship.
Students who are involved in spiritual activities are more likely to be connected to their communities.

8. Spiritual activities involvement (indirectly), Citizenship and individual domains (directly) explained about 91% ($R^2 = .91$) of the variance in group domain.

Students who are involved in spiritual activities, moderately connected to their community, and who have self-awareness of the leadership process are more likely to work together with groups to achieve common goals.

9. Spiritual activities involvement, community service involvement, and Citizenship explain about 47% ($R^2 = .47$) of the variance in individual domain. Students who are involved in spiritual activities, community service, and connected to their communities are more likely to have self-awareness of the leadership process.

CHAPTER 5

SUMMARY, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Introduction

Most IHEs aim to produce graduates with leadership skills, which result in constructive changes in their personal lives and the lives of others, especially within their communities. This type of leadership is termed socially responsible leadership, explicitly designed for IHEs students who focus on, "...serving others, and through collaborative work to bring about change for the common good" (HERI, 1996, p.11).

To achieve this goal, most higher education institutions provide venues for the development of leadership skills by encouraging students to be involved in extracurricular activities, namely community service and spiritual activities. Involvement in community service is known to increase student opportunity to ratify a deeper understanding of themselves and their responsibility for the community (Luo et al., 2012). Similarly, Dorn (2002) observed that student involvement in spiritual activities broadens their self-concept and enhances their moral values which lead to a sense of accountability and responsibility toward society.

Purpose of the Study

The purposes of this study were to examine student involvement in community service and spiritual activities and investigate how involvements in these areas influence SRL skills among students at Asia-Pacific International University in Thailand.

Summary of Literature Review

IHEs must use the educational environment and experiences of students to build potential leaders for society. Roberts (2007) described that one of the primary purposes of IHEs was to enhance leadership experience among students and to provide the resources and opportunity for ensuring leadership development in students. IHEs must produce graduates who can lead well, increasing leadership quality and encouraging civic participation and social change for the better (Astin & Astin, 2000). Future leaders must be exposed to leadership experiences that enhance their abilities to approach the problems and challenges they will encounter in their society (Bowman, 2009; Bowman & Denson, 2012).

Involvement in extracurricular activities offers an enriching experience that may not be experienced in formal classroom lessons. While students are involved in executing plans, they learn to socialize and mingle with others. Gardner et al. (2008) observed that those who took part in extracurricular activities cultivated strong relationships which encouraged healthy development. The benefits of involvement in extracurricular activities include development of good teamwork skills and discovery of one's own leadership potential.

Spiritual activities are one of the most essential extracurricular experiences, especially at faith-based IHEs. According to Sax et al. (1999), Faith-based IHEs promote moral and ethics education strongly. Plubell (2011) stated that, "shared institutional goals have a significant impact on student wellbeing and quality of life" (p. 176). When students have meaningful spiritual experiences, they improve both spiritual and psychological well-being (Rugira et al., 2013).

Involvement in spiritual activities were identified as the reading of scripture, engagement in prayer, participation in church-based programs, etc.. (Musick et al., 1998). Active involvement in church activities enhances personal development, a sense of purpose, and contentment with life (Bowman, 2009; Carpenter, 2002). Posner et al. (2006) also found that values such as honesty, humility, and service to others are essential components of spirituality and are closely linked to leadership characteristics. They also indicated that, "...individuals who embraced these values are reported taking more leadership actions" (p. 176).

Most IHEs have university-community relationship programs or community service involvement, which appear to lead to the development of leadership among students (Dugan, 2006; Dugan & Komives, 2007; Soria et al., 2013). Putnam (2000) explained that high levels of involvement in community volunteer activity increase a sense of social responsibility, leading to strong social ties and a healthy society. Larson and Brown (2007) and Massoni (2011) added that involvement in community service activities enhances teamwork, nurtures organizational skills, encourages critical thinking, fosters the ability to problem-solve, and improves time management capabilities as students learn to implement numerous tasks. Involvement in university life, such as community service and spiritual activities, can lead to the development of SRL.

Summary of Methodology

To effectively investigate student's involvement in community service and spiritual activities in connection with the development of their SRL, Astin's Input-Environment-Outcome conceptual framework was employed.

The survey design was correlational analyses of data collected by a survey methodology. The target population was the students of Asia-Pacific International University in Thailand. Convenience sampling was employed to select participants for this study. All undergraduate students enrolled in the ESL, international, and Thai programs during the 2019-2020 academic year were invited to participate. Five hundred twenty-three students returned completed questionnaires.

The survey instrument utilized in this study consisted of three sections. The first section collected demographic data. The second section surveyed the student's involvement in community service and spiritual activity, and the third section consisted of the SRLS-R2.

To answer the research questions, the data were analyzed using descriptive statistics, multivariate analysis of variance, canonical correlation analysis, and structural equation modeling. Statistical significance was set at .05. Statistical Packages for the Social Sciences (SPSS version 25) and Analysis of Moment Structures (AMOS version 23) were used to analyze the data.

Discussion of Major Findings

Participants in this study were undergraduate students attending Asia-Pacific International University in Thailand during the 2019-2020 academic year. Approximately 60% were female; 60% from Thailand; 43% Seventh-day Adventists, and 40% Buddhists. About one-third were from the Faculty of Nursing.

Involvement in Community Service and Spiritual Activities

Overall, the students at AIU were involved in community service ($M = 2.85$, $SD = 0.78$) and spiritual activities ($M = 3.31$, $SD = 0.71$) only some of the time. More students

were involved in spiritual activities than in community service. Correlation between involvement in community service and spiritual activities was moderately positive ($r = .61, p < .01$), indicating that, potentially, students who were involved in spiritual activities were involved in community service also. Student involvement in community service included participation in student campus clubs and organizations, clean-up events, visiting the sick, and contributing money to the needy. Spiritual activities involvement included participation in chapel programs, attending campus worship services, and departmental worship.

Since AIU is a faith-based university and has many university-organized spiritual activities, it was not surprising that a large proportion of the students are involved in such activities. Attendance at some of these activities (e.g., chapel programs and departmental worship) was required as part of student-life programming. It was encouraging to note that almost half (45.89%) of the students often pray for/with someone, and over half (52%) interact with people holding different faiths. Many of the community service programs included in this study were university organized (e.g., clean-up events, mission trips, promoting health programs). However, participation in these activities was voluntary, unlike some spiritual activities which are required. Thus, it was not surprising to note that community service involvement was not as high as involvement in spiritual activities. Still, about 25%-44% of the students reported often participating in these activities.

The results found in this study are consistent with findings from previous studies. Many faith-based institutions organized community-service activities (Davis et al., 2011) for which students are willing to volunteer (Astin & Sax, 1998; Johnson et al., 2013).

Involvement in community service benefits the student and the university. Students learned the value of service (Jacoby, 1996), social awareness (Schreiner & Kim, 2011), real-world issues (Mehmood et al., 2012), social responsibility (Putnam, 2000) and developed leadership skills (Dugan, 2006; Dugan & Komives, 2007; Soria et al., 2013). For the university, community service connects the institution to the community, a sentiment voiced by (Dewey, 1916) when he suggested that such activities can, "...make school life more active, full of immediate meaning, more connected with out-of-school experience" (p. 173).

For AIU, a faith-based IHE, spiritual activities are important extracurricular activities because student involvement in such activities may prepare students to live and serve (Groen, 2017), enhance aspects of life including a sense of purpose and contentment with life (Bowman, 2009; Carpenter, 2002). Posner et al. (2006) suggested that involvement in spiritual activities enhances honesty, humility, and service to others, all important characteristics of leaders.

Socially Responsible Leadership Among AIU Students

SRL characteristics among AIU students range from a mean of 3.58 ($SD = 0.86$) for Consciousness of Self to a mean of 3.90 ($SD = 0.74$) for Commitment. These means indicate that AIU students agree that they possess these leadership characteristics. The leadership scales include three domains. First, individual domain which consist of Consciousness of Self, Congruence, and Commitment. Second, group domain which consist of Common Purpose, Collaboration, and Controversy with Civility. The last one was societal/community domain which consists of Citizenship.

Of the seven leadership values, Commitment was rated by AIU students the highest. Studies by Dugan and Komives (2007); Kovar (2014) were consistent with this finding. They found that Commitment was rated highest also by their research participants. This finding was crucial because Commitment was considered an, "...anchor for change" (Kerkhoff & Ostick, 2009, p. 365) in leadership development and that students who are committed may well be on track to becoming socially responsible leaders.

Student involvement in community service and spiritual activities was linked closely to their Commitment and dedication to service. According to (A. W. Astin & Sax, 1998), "...participating in service during the undergraduate years substantially enhances the student's sense of civic responsibility" (p. 251). In the context involvement of spiritual activities, Miles and Neumann (2007) suggested that those high on involvement in spiritual activities view leadership as a calling and seek leadership positions as a way of, "...going beyond themselves," (p. 8).

Consciousness of self ($M = 3.58$) was rated lowest by AIU students; however, this does indicate they agree that they are aware of their, "...values, attitudes, beliefs and perceptual lenses" (Kovar, 2014, p. 22) when using their leadership behaviors. Nine items on the survey determined Consciousness of Self. The lowest three were, I am usually self-confident, have low self-esteem, and self-reflection was difficult for me. Consistent with the works of A. W. Astin and Astin (2000) and (Dugan, 2006), involvement in community service was closely linked to the development of each of the leadership outcomes except Consciousness of Self, which may be affected negatively because most of the students in this university come from third-world countries and can attend IHEs

only because non-profit organizations and government loans sponsor them. Their low socioeconomic status may have influenced their self-regulations and perceptions; Walton and Cohen (2007) proposed that social identity threats can undermine individual sense of personal and social acceptance.

Research Question 4

Was SRL related to gender, year/class status, and religious affiliation?

Gender

The findings demonstrate gender differences which explain approximately 11% of the variance in the linear combination of leadership variables. The univariate analysis of variance indicates that female students rate higher than male students on all SRL variables. This finding echoes the results of previous studies in which female participants were observed to be more open to feedback, to be more encouraging of participation in the decision making process, and to be more interested in building positive relationships (Dugan, 2006; Eagly, Johannesen-Schmidt, & Van, 2003; Eagly, Karau, & Makhijani, 1995). Along the same vein, (Chandler, 2011) concluded that females bring diverse strengths, alternative perspectives, and original innovation to the exercise of leadership. These findings suggest that women have characteristics which can be advantageous to them when they serve in a leadership role (Eagly et al., 2003).

Year/Class Level

The results of univariate analysis of variance at $\alpha = .01$ show that there are no class status differences in any of the seven SRL characteristics. Class status differences

were detected when the leadership variables were treated as a set, but not when treated individually.

Roberts (2007) states that one of the primary purposes of a higher education institution was to promote leadership experience among students and to provide the resources and opportunity for ensuring leadership development in students. These objectives are practiced seriously at Asia-Pacific International University, which are to provide holistic education and to develop future leaders of the community. However, the finding indicates there are no class status differences in any SRL characteristics. In other words, the length of exposure and years of experience at the university does not make any difference on this measure of student SRL development.

There are several possible reasons why SRL characteristics are not related to class status. Black (2017) stated that while it was important to explore how college participation affects the growth of students, understanding of how precollege experiences influence leadership development during the college years is also necessary. Joyce and O'Boyle (2013) suggested that many students may have already developed substantial leadership and related characteristics prior to entering college.

Another possibility, according to Dewey (1938), "...everything depends upon the quality of the experience which was had" (p. 27). In other words, what truly mattered was the quality of experience instead of the quantity. Student level of involvement varies from one person to another in the level of intensity (Astin, 1997).

There was a positive relationship between the number of hours of student involvement in extracurricular activities and their leadership skills (Astin, 1993). However, Astin also found that involvement in too many organizations may not lead to

enhanced leadership skills. In affirming Astin's 1997 work, Dugan and Komives (2007) reported that participation in too many organizations was associated with lower SRL outcomes. Kovar (2014) suggested that future studies should investigate the point of maximum participation in organizations that does not negatively influence leadership growth. Further studies should investigate the different dimensions of university life involvement and how they influence student university experiences in general, specifically in the areas of leadership development.

Religious Affiliation

The participants in this study represent five religious affiliations. However, only three groups, Buddhists ($n = 203$), Seventh-day Adventists ($n = 227$), and other Christians ($n = 78$), were used in this analysis. Students representing Hindus ($n = 1$) and Other ($n = 12$) were excluded because the sample was too small to make meaningful comparisons. Overall, Buddhist students reported higher leadership characteristics than other students on 6 of the 7 leadership characteristics. They rated higher ($p < .01$) on Consciousness of Self and Controversy with Civility than did Adventists and other Christians. There were no differences between Adventists and other Christians on Consciousness of Self and Controversy with Civility.

This finding supports previous research. As Harvey (2000) stated, "The primary ethical activity which a Buddhist learns to develop was giving and serving, which forms a basis for moral and spiritual development...was not only practiced towards the Sangha, but it was a pervading value of Buddhist Societies (p. 198)." In this context, Buddhist students are inclined to serve their community because it was embedded into their way of life. In explaining the Buddhist's way of life, Gnanarama (1996) suggested that their

concern for societal poverty translates into giving and generosity. Thus, it appears the essence of community service is at the core of the Buddhists' way of life. According to Prayukvong and Foster (2014), cooperation was practiced through the way people fulfill the basic needs of each other. Their core values were reflected through their genuine cooperation and care for each other.

There are three possible reasons why Adventist and Christian students performed lower than the Buddhist students on most of the SRL outcomes. First, earlier, this study found that female students ranked higher than male students on all SRL variables. Analyzing the representation of gender within religious affiliation, more Buddhist females participated in this study than Christian females. The statistical differences may have influenced the results found for religious affiliation.

Secondly, the Office of Higher Education Commission of Thailand (OHEC) strongly emphasizes that moral values and religious principles should be integrated into the classroom and off-classroom settings (OHEC, 2014). As found earlier, Buddhist students are involved more in community service, which may have contributed to their higher performance on most SRL outcomes. This was consistent with previous research indicating that with involvement in community service activities, not only did students contribute to their community, but more importantly, their participation in community service was linked closely to the development of student leadership traits (Dugan, 2006; Dugan & Komives, 2007; Soria et al., 2013).

The third possibility was the location of the university. Although Asia-Pacific International University is an Adventist institution, it is located in a Buddhist country in Thailand. The culture of the Buddhist community is embedded in all aspects of the

community's life, which may influence the development of SRL characteristics, especially among the Buddhist students. In addition, the spiritual context of the university may be perceived by the Buddhist students through the lenses of Buddhism. Payutto (2000) pointed out that the teaching of Buddhism is not considered a religion with faith in a divine deity. The teaching of Buddhism is more concerned with the way of living. There was evidence (HERI, 2004) that while many tertiary students identify with certain faiths, many others define their faith in terms of meaning and purpose of life. Dalton (2007) believed that it was crucial for students to connect their faith with community service to find purpose and meaning in life. He continued by saying that, "When community service is connected with student faith Commitments, there is greater likelihood that student Commitments to service will run deeper and endure longer, and the impact on student moral and ethical growth will be greater and more sustained" (Dalton, 2007, p. 2). Integrating faith and service offers the possibility of enriching student faith while developing SRL outcomes.

Research Question 5

Does student involvement in community service and spiritual activities predict SRL?

Community Service and Spiritual Activities

The findings show that involvement in spiritual activities influences community service involvement ($\beta = .61$), suggesting that students who are involved in spiritual activities are more likely to be involved in organized activities between the institution and the community. Numerous studies found that student spiritual maturity influences their community commitment (Porter, Heykoop, Miller, & Pickett, 2015; Schneller,

Minardi, & Lake, 2016). Thus when faith was connected to service, student commitments to service sustains the growth of student moral and ethical values (Dalton, 2007). Therefore, when faith and service are integrated, student faith and their commitment to society are strengthened.

Community Service and Socially Responsible Leadership

Involvement in community service has been found to be closely linked to the development of a student's SRL. Multiple studies support this finding. Community service involvement provides students with a direct experience of serving their organizations and the community (Burns, 2011). Student involvement in community service gives them opportunities to appreciate the value of service (Jacoby, 1996). Miliszewska (2008) added that community service was not just about providing services to the community, but ensuring that learning happened and beneficial experience was gained by those giving the services. Mehmood et al. (2012) suggested that participation in community service activity increases the ability to experience and address real-world issues and agrees that involvement in the community improves feelings of responsibility for others' well-being. In providing support and help to the community through community service activities, not only did students contribute to their community, but more important, their participation in community service was linked closely to the development of student leadership skills (Dugan, 2006; Dugan & Komives, 2007; Soria et al., 2013).

Spiritual Activities and Socially Responsible Leadership

The findings show that student involvement in community service and spiritual activities did predict SRL. That is, students who were more involved in community service and spiritual activities were more likely to possess SRL characteristics.

These findings are in harmony with previous studies. Posner et al. (2006) found that important values such as honesty, humility, and service to others are an essential component of spirituality and are closely linked to leadership characteristics. It was indicated that, “individuals who embraced these values are reported taking more leadership actions” (p. 176). Involvement in spiritual programs also promotes a positive relationship with other members of the community (Elliott & Hayward, 2007; Idler, 2008; Yonker et al., 2012). Therefore, the values and the experience of being involved in spiritual activities promote SRL.

Involvement in Spiritual Activities in Connection to Citizenship and Individual Domain

The re-specified model indicates that spiritual activity involvement, Citizenship, and individual domain, directly and indirectly explain 91% ($R^2 = .91$) of group domain. Involvement in spiritual activities influenced Citizenship ($\beta = .40$), indicating that students who are involved in spiritual activities are more likely to connect to the community during leadership development activities. According to Capeheart-Meningall (2005), students benefited from their involvement in spiritual activities during their undergraduate years, developing traits of civic responsibility and cultural awareness which influenced their Citizenship domain directly. Therefore, students should be

encouraged to be spiritually involved to give meaning to their life's purpose (Dalton & Crosby, 2006).

Additionally, spiritual activity involvement influences individual domain ($\beta = .30$), suggesting that potentially students who are involved in spiritual activities have enhanced self-awareness during leadership development. Student involvement in spiritual activities enhances various aspects of life, such as personal development, a sense of purpose, and contentment with life (Bowman, 2009; Carpenter, 2002). In short, involvement in spiritual activities helps students sort out the meaning of life—academically, socially, and spiritually (Dalton & Crosby, 2006; Lovik, 2011).

Involvement in spiritual activities indirectly influences group domain ($\beta = .44$), showing that students who are actively involved in spiritual activities are more likely to work in groups seeking to achieve common goals.

Involvement in Spiritual Activities, Community Service Involvement, and Citizenship

The model also suggests that spiritual activities, community service involvement, and Citizenship directly and indirectly explain 47% ($R^2 = .47$) of the variance in individual domain.

Developmental cooperation between community service and involvement in spiritual activities was observed among university students. Both activities encourage students to be reflective in their search for the meaning and purpose of their lives (Dalton, 2007). The experience of serving gives students the opportunity to grow in their faith while contributing to the development of their society (Barrett, 2016; Braskamp & Remich, 2003; Welch & Koth, 2013). Closely linked to Citizenship characteristics,

community service was considered to be one of the most effective institutional methods for students to promote moral and ethical growth (Dalton, 2007). Therefore, community service involvement was a crucial higher education activity, providing real-life experiences for university students that may lead to the development of Citizenship domain.

Involvement in Spiritual Activities in Connection to Group Domain

Involvement in spiritual activities indirectly influenced group domain ($\beta = .44$), showing that students who are involved in spiritual activities are more likely to work in groups to achieve common goals. Several research studies found that involvement in spirituality activities contributes to the development of trust and respect among team members because spiritual activity promotes social connectedness, Commitment, work engagement and a search for meaning and a higher purpose (Benefiel, Fry, & Geigle, 2014; Bickerton, Miner, Dowson, & Griffin, 2015). In addition, involvement in spiritual programs opens the way for students to develop positive relationships with the potential to grow into a strong social network providing them with solid support in the future (Chaney, 2008; Elliott & Hayward, 2007; Idler, 2008; Yonker et al., 2012).

In my conceptual framework (Figure 5, p. 28), demographic characteristics were treated as input variables while involvement in community services and spiritual activities were considered as environment variables. Output or outcome variables are SRL variables. Overall, the findings in this study provided support to this conceptual framework. Students were generally involved in community and spiritual activities. There were gender differences in SRL, with female students reporting higher SRL characteristics. Interestingly, Buddhist students showed higher SRL than Christian

students. More importantly, this study showed that involvement in community services and spiritual activities significantly influence socially responsible leadership characteristics.

Conclusions

This study's results are relevant for a faith-based IHE, as student involvement in community service and spiritual activities are essential activities to prepare students for service in this world and the world to come. Findings suggest a need to shape purposefully how students engage in and structure their leadership development experiences through their involvement in extracurricular activities, specifically in community service and spiritual activities. Community service and spiritual activities fit together effortlessly in enhancing the development of SRL of students.

There was a close link between community service and spiritual search in the lives of students at a faith-based IHE because both activities encourage reflection and introspection, helping students to become more reflective about their experiences of service to humanity and God. Therefore, a faith-based IHE was compelled to invest time and resources to promote student involvement in extracurricular activities; that is, community service and spiritual activities. This commitment will increase value in student service to the community and student spiritual formation and consequently the development of their SRL.

Recommendations

While there are many insights a faith-based institution could gain from this study, the following suggestions offer further exploration.

1. The faith-based university must strive to promote an active commitment to its students' spiritual development given the unique history, faith tradition, setting, and diversity. Dewey (1916) recommended that institutions should provide activities which connect the institutions with the community, "...to make school life more active, full of immediate meaning, more connected with out-of-school experience" (p. 173).
2. Efforts to utilize community service as a key educational strategy for integrating faith and learning should be explored, mainly by providing a transforming spiritual experience which enhances their SRL.
3. At Asia-Pacific International University, attendance in chapel and religious services are essential programs designed to meet the spiritual mission of the institution. However, the university chaplaincy should consider redesigning these programs so that students will attend them whether or not they are required. In other words, design programs which are spiritually attractive and authentic.
4. In planning community service and spiritual activities for students, each institution of higher learning needs to understand its context so that activities and programs are sensitive to the demographic structure, social background, religious environment, and organizational culture in which the activities and programs will be implemented. This will ensure that such programs are not only relevant to the needs of the students, but also are appropriate to their context. Ideas taken from other universities need to be evaluated carefully and adjusted to the unique characteristics of the university to ensure success.

5. The faith-based university must organize activities or programs which enhance the development of Consciousness of Self in students, one of the outcomes under individual value. This set of outcomes evaluated student understanding of their emotional state, actions, and perceptual lenses.
6. Although the above result was considered significant, it was the lowest among all the outcomes. Institutions of higher learning need not only to invest in designing programs and activities that will allow students to develop positive self-awareness but also to create venues for regular dialogues to understand student challenges and struggles in relation to their self-perception.
7. As student involvement in community service was linked closely to spiritual development and all the SRL outcomes, faith-based universities must seriously consider integrating community service in the co-curricular and related academic courses.

Limitations and Future Research

The findings in this study were from a faith-based university in Thailand. Caution should be taken when making generalizations for other institutions with their unique environments. Although the sample size in this study was sufficient for generalization, it represented a single institution. Asia-Pacific International University was a faith-based IHE with Adventist education philosophy.

Further study needs to be conducted about the various factors within the IHEs environment that may contribute to the development of SRL, including such aspects as student employment and multicultural involvement. It would be interesting to discover

student SRL in a working environment where they implement their leadership skills in a more contextualized setting.

As the findings showed, females were more involved, indicating they were more socially responsible than males. Further study is needed to identify key areas for both groups' developmental growth as more men are in leadership roles after they graduate. These findings may serve as a tool for practitioners to help diminish constraining beliefs that prevent women from reaching their full leadership potential.

In terms of practical implications, IHEs should focus intentionally on the outcomes which were lowest for students in general, such as Consciousness of Self and Controversy with Civility. Further research should examine specific types of service experience to determine ways to develop these outcomes. In addition, institutional leadership should evaluate the degree to which meaningful service opportunities are integrated into school programs and activities and how they might promote the development of the lowest values.

Administrators and policymakers of IHEs are encouraged to consider the findings of this study seriously within the context of their own institutions, and to continue deepening their understanding of student needs in relation to what activities and programs are needed for each student to develop SRL.

APPENDICES

APPENDIX A

Institutional Permission Request

I am a postgraduate student in the department of leadership of Andrews University of United States undertaking a research/dissertation on the topic “Involvement in community services and spiritual activities as correlates to the development of socially responsible leadership among students in a Faith-based university in Southeast Asia.”

The major purpose of this quantitative study is to understand the extent of the community service and spiritual activities on students’ socially responsible leadership (SRL) development.

Therefore, I would like to request that I will be allowed to collect data to students in your institution. The information you provide will be treated strictly as confidential and purely for academic purpose in the leadership program.

Sincerely



Naltan Lampadan

(Student of PhD of Leadership program at Andrews University, USA.)

APPENDIX B

Participant Consent and Questionnaires

Purpose of this Study

What is it?

This study is interested to examine the connection between involvement in community service and spiritual activities with the formation of socially responsible leadership among students. In addition, the study is also interested to find if demographic features are substantially linked to the formation of socially responsible leadership.

What is the contribution of your participation in this research?

Your response will help the educational leaders of Southeast Asia region faith-based institutions to understand the importance of community service and spiritual activity involvement in youth social responsible leadership development. The findings will also guide and inspire educational institutions and local leaders in their attempt to improve youth development through involvement in extracurricular experiences, specifically in community service and spiritual activities.

THANK YOU FOR YOUR PARTICIPATION

INFORMED CONSENT

Title

Involvement in community services and spiritual activities as correlates of socially responsible leadership among students in Asia-Pacific International University, Thailand.

Purpose of the Study

This study is part my doctoral study. This study is interested to examine students' involvement in community services and spiritual programs as correlates of socially responsible leadership among students.

Participants

I understand that I have been invited to participate in this study because I am a student in a faith-based university in the Southeast Asia region.

Procedure

I understand (a) that I will be asked to complete a survey asking me to respond to a set of questions about my involvement in community service and spiritual activities and about my Social Responsible Leadership experience, (b) that my responses will not be revealed to the public, and my response will not be associated with my name or other identifiable information, (c) that the data will be analyzed as a group, not individually, (d) that it will take about 15-20 minutes to complete the survey, and (e) that my participation in this study is voluntary and that I may discontinue my participation at any time without penalty or prejudice.

Risks and Discomfort

I understand (a) that there are no known risks for participating in this study; and (b) that if I feel threatened in answering any question, I may omit that question or discontinue answering the rest of the questionnaire without penalty or prejudice.

Benefits and Results

I understand (a) that I will not benefit financially from my participation in this study; (b) that the results may help administrators, faculty members, student leaders, and local youth leaders improve the quality of university experiences of future students; and (c) that the results of this study may be published as research reports, research articles or presented in seminars, forums, and conferences.

Confidentiality

I understand that all the information I contributed in this study will be kept confidential, and I am not at risk.

Contact Information

I understand that if I have any questions about this study, I may contact the researcher, Mr. Naltan Lampadan at naltan@apiu.edu, and/or the Dissertation advisor, Dr. Gustavo Gregorutti at ggregoru@andrews.edu.

Thank you for taking the time out of your schedule to participate in this survey.

Sincerely



Naltan Lampadan, Researcher

Questionnaire (English Version)

Section I - Demography Information

1. Gender

- ☐ 1. Female
- ☐ 2. Male

2. Country/Nationality

- ☐ 1. Cambodia
- ☐ 2. China
- ☐ 3. Indonesia
- ☐ 4. Laos
- ☐ 5. Malaysia
- ☐ 6. Myanmar
- ☐ 7. Philippines
- ☐ 8. Singapore
- ☐ 9. Thailand
- ☐ 10. Vietnam
- ☐ 11. Other (*Please Specify*) _____

3. Religious Affiliation

- ☐ 1. Buddhist
- ☐ 2. Christian (Other)
- ☐ 4. Hindu
- ☐ 5. Islam
- ☐ 6. Seventh-day Adventist Christian (SDA)
- ☐ 7. Other (*Please Specify*) _____

4. Class Status/Year of Studies

- ☐ 1. Freshman
- ☐ 2. Sophomore
- ☐ 3. Junior
- ☐ 4. Senior
- ☐ 5. Other (*Please Specify*) _____

5. Major or field of study

International Programs:

- ☐ 1. Business Administration
- ☐ 2. Christian Studies
- ☐ 3. Education
- ☐ 4. English
- ☐ 5. Information Technology
- ☐ 6. Science
- ☐ 7. Other (*Please specify*) _____

Thai Programs:

- ☐ 8. Accounting (Thai Program)
- ☐ 9. English (Thai Program)
- ☐ 10. Business Management (Thai Program)
- ☐ 11. Nursing (Thai)
- ☐ 12. Other (*Please Specify*) _____

Section II – Involvement

Community Service Involvement

Since coming to this university, how often have you participated in the following statement?

| | Never | Rarely | Sometimes | Often | Always |
|--|-------|--------|-----------|-------|--------|
| Promote health program. | | | | | |
| Participate in mission trip. | | | | | |
| Raise fund for charity. | | | | | |
| Participate in clean-up events. | | | | | |
| Organize activity (e.g healthy living, skills development, etc.) to the community. | | | | | |
| Promote drug-free school program. | | | | | |
| Visit the sick. | | | | | |
| Participate in school/church renovation. | | | | | |
| Contribute money to the needy. | | | | | |
| Donate clothes to the poor/needy. | | | | | |
| Volunteer at a school program/camp. | | | | | |
| Volunteer in academic service (e.g. <i>teaching english, etc</i>) | | | | | |
| Participate in student campus club/organizations. | | | | | |

Spiritual Activities Involvement

Since coming to this university, how often have you participated in the following statement?

| | Never | Rarely | Sometimes | Often | Always |
|---|-------|--------|-----------|-------|--------|
| Attend campus worship service (e.g. dorm worship, church services, etc.) | | | | | |
| Participate in branch Sabbath-School activity. | | | | | |
| Participate in departmental worship. | | | | | |
| Participate in outreach program. | | | | | |
| Participate in spiritual-based club (e.g. Koinonia, friendship club, etc). | | | | | |
| Volunteer at church (e.g. Usher, deacon, youth group, choir, etc.). | | | | | |
| Lead at church program (e.g. AY, Vespers, Sabbath School, usher, song leader, etc). | | | | | |
| Pray for/with someone. | | | | | |
| Contribute money to the church. | | | | | |
| Interact with others of different faiths/beliefs. | | | | | |
| Participate in community service projects. | | | | | |
| Participate in Chapel program. | | | | | |
| Participate in family worship group. | | | | | |

Section III - Socially Responsible Leadership-R2 Questionnaire (58 Questions)

Please indicate your agreement or disagreement of the following items. Please put (X) in the circle under the correspondent column that most closely represents your opinion about that statement.

Individual Domain

| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
| The things about which I feel passionate have priority in my life. | | | | | |
| I am able to articulate my priorities. | | | | | |
| I know myself very well. | | | | | |
| I could describe my personality. | | | | | |
| I can describe how I am similar to other people. | | | | | |
| I have low self-esteem. | | | | | |
| I am usually self-confident. | | | | | |
| I am comfortable expressing myself. | | | | | |
| Self reflection is difficult for me. | | | | | |
| Being seen as a person of integrity is important to me. | | | | | |
| I am genuine. | | | | | |
| It is easy for me to be truthful. | | | | | |
| My behaviors reflect my beliefs. | | | | | |
| My actions are consistent with my values. | | | | | |
| My behaviors are congruent with my beliefs. | | | | | |
| It is important to me to act on my beliefs. | | | | | |
| I am willing to devote time and energy to things that are important to me. | | | | | |
| I hold myself accountable for responsibilities I agree to. | | | | | |
| I can be counted on to do my part. | | | | | |
| I stick with others through the difficult times. | | | | | |
| I follow through on my promises. | | | | | |
| I am focused on my responsibilities. | | | | | |

Group Domain

| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|---|-------------------|----------|---------|-------|----------------|
| It is important to develop a common direction in a group in order to get everything done. | | | | | |
| I contribute to the goals of the group. | | | | | |
| I support what the group is trying to accomplish. | | | | | |
| I work well when I know the collective values the group. | | | | | |
| I am committed to a collective purpose in those groups to which I belong. | | | | | |
| I think it is important to know other people's priorities. | | | | | |

| | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| I know the purpose of the groups to which I belong. | | | | | |
| Common values drive an organization. | | | | | |
| I have helped to shape the mission of the group. | | | | | |
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
| I actively listen to what others have to say. | | | | | |
| Others would describe me a cooperative group member. | | | | | |
| I am seen as someone that works well with others. | | | | | |
| I enjoy working with others toward common goals. | | | | | |
| I can make a difference when I work with others on a task. | | | | | |
| I am able to trust people with whom I work. | | | | | |
| Collaboration produces better results. | | | | | |
| My contributions are recognized by others in the groups I belong to. | | | | | |
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
| I am open to others' ideas. | | | | | |
| Hearing differences in opinions enriches my thinking. | | | | | |
| I respect opinions other than my own. | | | | | |
| I value differences in others. | | | | | |
| I share my ideas with others. | | | | | |
| Creativity can come from conflict. | | | | | |
| I struggle when group members have ideas different than mine. | | | | | |
| When there is conflict between two people, one will win and the other will lose. | | | | | |
| Greater harmony can come out of disagreements. | | | | | |
| I am comfortable with conflict. | | | | | |
| I am uncomfortable when someone disagrees with me. | | | | | |

Societal/ Community Domain

| | | | | | |
|--|-------------------|----------|---------|-------|----------------|
| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
| I value opportunities that allow me to contribute to my community. | | | | | |
| I have the power to make difference in my community. | | | | | |
| I am willing to act for the rights of others. | | | | | |
| I participate in activities that contribute to the common good. | | | | | |
| I give time to making a difference for someone else. | | | | | |
| I believe I have responsibilities to the community. | | | | | |
| I work with others to make the community a better place. | | | | | |
| I believe I have a civic responsibility to the greater public. | | | | | |

THE END OF THE QUESTIONNAIRE SECTION

Questionnaire (Thai Version)

แบบสอบถาม

หนังสือยินยอม

หัวข้อ

ความสัมพันธ์ระหว่างการเข้าร่วมกิจกรรมบริการชุมชน และกิจกรรมพัฒนาด้านจิตใจ

กับภาวะความเป็นผู้นำที่มีความรับผิดชอบต่องานของนักศึกษาที่ศึกษาอยู่ในมหาวิทยาลัยนานาชาติเอเชีย-แปซิฟิก ประเทศไทย

วัตถุประสงค์ของงานวิจัย

งานวิจัยนี้เป็นส่วนหนึ่งของการเรียนปริญญาเอก

งานวิจัยนี้ได้สำรวจว่าการเข้าร่วมกิจกรรมสองประเภทคือกิจกรรมบริการวิชาการและกิจกรรมพัฒนาด้านจิตใจ

มีความเชื่อมโยงกับการพัฒนานักศึกษาให้มีความเป็นผู้นำที่มีความรับผิดชอบต่องานหรือไม่

ผู้เข้าร่วม

ข้าพเจ้าเข้าใจว่าข้าพเจ้าได้รับเชิญให้เข้าร่วมในงานวิจัยชิ้นนี้เพราะข้าพเจ้าเป็นนักศึกษาในสถานศึกษาที่เน้นหลักความเชื่อในศาสนาแห่งหนึ่ง
ที่ตั้งอยู่ในภาคพื้นเอเชียตะวันออกเฉียงใต้

กระบวนการ

ข้าพเจ้าเข้าใจว่า (1) ข้าพเจ้าจะต้องตอบแบบสอบถามเกี่ยวกับการเข้าร่วมกิจกรรมบริการวิชาการและกิจกรรมพัฒนาด้านจิตใจ

และประสบการณ์ความเป็นผู้นำที่มีความรับผิดชอบต่องาน (2) คำตอบของข้าพเจ้าจะไม่ได้รับการเปิดเผยต่อสาธารณะ

และจะไม่มีการอ้างอิงคำตอบของข้าพเจ้าโดยการเปิดเผยชื่อหรือข้อมูลส่วนตัวอื่น ๆ (3) ข้าพเจ้าเข้าใจว่าจะมีการวิเคราะห์ข้อมูลโดยรวม

ไม่ได้วิเคราะห์ข้อมูลของผู้ตอบแบบสอบถามเป็นรายบุคคล และ (4) การเข้าร่วมตอบแบบสอบถามนั้นเป็นการสมัครใจ

และข้าพเจ้าอาจเลือกที่จะไม่ตอบแบบสอบถามจนครบถ้วน โดยไม่มีการลงโทษหรือ ทำให้เกิดความอคติใดๆ

ความเสี่ยงและความไม่สะดวกใจ

ข้าพเจ้าเข้าใจว่าไม่มีความเสี่ยงในการเข้าร่วมงานวิจัยชิ้นนี้ และหากข้าพเจ้ารู้สึกได้รับการคุกคามในการตอบคำถาม

ข้าพเจ้าสามารถแจ้งที่จะตอบหรือไม่กรอกแบบสอบถามที่เหลือ โดยไม่มีบทลงโทษหรือทำให้เกิดความอคติใดๆ

ผลประโยชน์และผลลัพธ์

ข้าพเจ้าเข้าใจว่าข้าพเจ้าจะไม่ได้รับผลตอบแทนเป็นเงินในการเข้าร่วมงานวิจัยชิ้นนี้ และเข้าใจว่าผลการวิจัยอาจช่วยให้ผู้บริหาร

อาจารย์และนักศึกษาที่เป็นผู้นำ รวมทั้งผู้นำในชุมชนในการพัฒนาคุณภาพประสบการณ์ของนักศึกษาในสถาบันอุดมศึกษาในอนาคต

และข้าพเจ้าเข้าใจว่าผลงานวิจัยชิ้นนี้อาจได้รับการตีพิมพ์เผยแพร่ในรูปแบบงานวิจัยหรือได้รับการนำเสนอในประชุมวิชาการต่างๆ

การรักษาความลับ

ข้าพเจ้าเข้าใจว่าข้อมูลทั้งหมดที่ข้าพเจ้ากรอกในแบบสอบถามนี้จะเก็บเป็นความลับ และจะไม่ก่อให้เกิดความเสี่ยงใดๆต่อตัวข้าพเจ้า

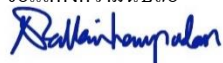
ข้อมูลติดต่อ

ข้าพเจ้าเข้าใจว่าหากข้าพเจ้ามีคำถามเกี่ยวกับงานวิจัยชิ้นนี้ ข้าพเจ้าสามารถติดต่อคุณเนลตัน แลมพาดาน ผู้วิจัยได้ที่

naltan@apiu.edu หรืออาจารย์ที่ปรึกษาวิทยานิพนธ์ Dr. Gustavo Gregorutti ได้ที่

ggregoru@andrews.edu. ขอขอบคุณที่สละเวลาในการตอบแบบสอบถาม

ขอแสดงความนับถือ



Naltan Lampadan, Researcher

ภาคผนวก E

ส่วนที่ 1 – ข้อมูลทั่วไปของผู้ตอบแบบสอบถาม

1. เพศ

- ☐ 1. หญิง
☐ 2. ชาย

2. สัญชาติ

- ☐ 1. กัมพูชา
☐ 2. จีน
☐ 3. อินโดนีเซีย
☐ 4. ลาว
☐ 5. มาเลเซีย
☐ 6. เมียนมา
☐ 7. ฟิลิปปินส์
☐ 8. สิงคโปร์
☐ 9. ไทย
☐ 10. เวียดนาม
☐ 11. อื่นๆ (โปรดระบุ)_____

3. ศาสนาที่นับถือ

- ☐ 1. ศาสนาพุทธ
☐ 2. ศาสนาคริสต์ (นิกายอื่น)
☐ 4. ศาสนาฮินดู
☐ 5. ศาสนาอิสลาม
☐ 6. ศาสนาคริสต์ เซเวนธ์เดย์ แอดเวนติส
☐ 7. อื่นๆ (โปรดระบุ)_____

4. ศึกษาอยู่ระดับชั้นปี

- ☐ 1. ชั้นปีที่ 1
☐ 2. ชั้นปีที่ 2
☐ 3. ชั้นปีที่ 3
☐ 4. ชั้นปีที่ 4
☐ 5. อื่นๆ (โปรดระบุ)_____

5. สาขาวิชาหรือคณะ

หลักสูตรนานาชาติ

- ☐ 1. บริหารธุรกิจ

- ☐ 2. ศาสนศึกษา
- ☐ 3. การศึกษา
- ☐ 4. ภาษาอังกฤษ
- ☐ 5. เทคโนโลยีและสารสนเทศ
- ☐ 6. วิทยาศาสตร์
- ☐ 7. อื่นๆ (โปรดระบุ) _____

หลักสูตรไทย

- ☐ 8. การบัญชี
- ☐ 9. ภาษาอังกฤษ
- ☐ 10. การจัดการ
- ☐ 11. พยาบาลศาสตร์
- ☐ 12. อื่นๆ (โปรดระบุ) _____

ส่วนที่สอง —คำถามเกี่ยวกับเรื่องการเข้าร่วมกิจกรรมนอกหลักสูตร

การมีส่วนร่วมในกิจกรรมพัฒนาชุมชน

ตั้งแต่เข้ามาศึกษาอยู่ในสถานศึกษาแห่งนี้ คุณได้เข้าร่วมกิจกรรมดังต่อไปนี้บ่อยมากน้อยแค่ไหน

| | ไม่เคย | น้อยครั้ง | บางครั้ง | บ่อยครั้ง | ทุกครั้ง |
|--|--------|-----------|----------|-----------|----------|
| ร่วมประชาสัมพันธ์เรื่องสุขภาพ | | | | | |
| เข้าร่วมกิจกรรมออกประกาศศาสนา | | | | | |
| ระดมทุนเพื่อการกุศล | | | | | |
| เข้าร่วมกิจกรรมทำความสะอาดหรือเก็บขยะ | | | | | |
| จัดกิจกรรม เช่น กิจกรรมส่งเสริมสุขภาพ หรือกิจกรรมพัฒนาทักษะต่างๆ | | | | | |
| เข้าร่วมกิจกรรมต่อต้านยาเสพติด | | | | | |
| เยี่ยมเยียนผู้ป่วย | | | | | |
| เข้าร่วมกิจกรรมบำรุงซ่อมแซมโรงเรียน/โบสถ์ | | | | | |
| บริจาคเงินให้กับผู้ที่ขาดแคลน | | | | | |
| บริจาคเสื้อผ้าให้กับผู้ที่ขาดแคลน | | | | | |
| เป็นอาสาสมัครในโครงการของโรงเรียน หรือค่าย | | | | | |
| เป็นอาสาสมัครในกิจกรรมบริการวิชาการ เช่น สอนภาษาอังกฤษ | | | | | |
| เข้าร่วมกิจกรรมชมรมในมหาวิทยาลัยหรือองค์กรต่างๆ | | | | | |

การเข้าร่วมกิจกรรมส่งเสริมด้านจิตใจ

ตั้งแต่เข้าศึกษาในมหาวิทยาลัยแห่งนี้คุณเข้าร่วมกิจกรรมดังต่อไปนี้บ่อยมากน้อยแค่ไหน

| | ไม่เคย | น้อยครั้ง | บางครั้ง | บ่อยครั้ง | ทุกครั้ง |
|--|--------|-----------|----------|-----------|----------|
| เข้าร่วมรายการนมัสการต่างๆ เช่น การนมัสการในหอพัก หรือโบสถ์ | | | | | |
| เข้าร่วมสาขาโรงเรียนสะบาโต | | | | | |
| เข้าร่วมประชุมคณะ departmental worship | | | | | |
| เข้าร่วมกิจกรรมเผยแพร่ศาสนา | | | | | |
| เข้าร่วมชมรมศาสนา เช่น ชมรม Koinonia หรือชมรม Friendship | | | | | |
| เป็นอาสาสมัครในโบสถ์ เช่น เป็นผู้ต้อนรับ, มัคทายก, สมาชิกกลุ่มเยาวชน | | | | | |
| นำกิจกรรมโบสถ์ เช่น รายการเยาวชน รายการนมัสการคืนวันศุกร์ รายการโรงเรียนสะบาโต เป็นผู้ต้อนรับ หรือผู้นำเพลง | | | | | |
| อธิษฐานเพื่อบางคน หรืออธิษฐานร่วมกับบางคน | | | | | |
| บริจาคเงินให้กับโบสถ์ | | | | | |
| มีปฏิสัมพันธ์กับผู้อื่นที่มีความเชื่อต่างกัน | | | | | |
| เข้าร่วมโครงการพัฒนาชุมชน | | | | | |
| เข้าร่วมรายการ Chapel | | | | | |
| เข้าร่วมกลุ่มนมัสการ family group | | | | | |

ส่วนที่ 3- แบบสอบถามความเป็นผู้นำที่มีความรับผิดชอบต่อสังคม (58 คำถาม)

โปรดลงความเห็นหรือไม่เห็นด้วยกับรายการต่อไปนี้ โดยกากบาทลงในวงกลมในแบบฟอร์มที่สะท้อนความคิดเห็นของท่าน
 คำนึงส่วนบุคคล

| | ไม่เห็นด้วย อย่างยิ่ง | ไม่เห็นด้วย | ไม่แน่ใจ | เห็นด้วย | เห็นด้วย อย่างยิ่ง |
|---|--------------------------|-------------|----------|----------|-----------------------|
| ข้าพเจ้าให้ความสำคัญกับสิ่งที่ข้าพเจ้าหลงใหลที่จะทำ | | | | | |
| ข้าพเจ้าสามารถลำดับความสำคัญต่างๆ ได้ | | | | | |
| ข้าพเจ้ารู้จักตัวเองดี | | | | | |
| ข้าพเจ้าสามารถบรรยายตัวเองได้ | | | | | |
| ข้าพเจ้าสามารถบอกได้ว่าข้าพเจ้าเหมือนคนอื่นตรงไหนบ้าง | | | | | |
| ข้าพเจ้ามีความเชื่อมั่นในตัวเองน้อย | | | | | |
| ปกติข้าพเจ้าเป็นคนที่มีมั่นใจในตัวเอง | | | | | |
| ข้าพเจ้ารู้สึกเวลาพูดถึงความรู้สึกตัวเอง | | | | | |
| เป็นการยากสำหรับข้าพเจ้าในการพูดถึงความคิดเห็นตัวเอง | | | | | |
| การที่คนอื่นมองว่าข้าพเจ้าเป็นคนซื่อสัตย์นั้นสำคัญต่อข้าพเจ้า | | | | | |
| ข้าพเจ้าเป็นคนจริงใจ | | | | | |
| เป็นการง่ายสำหรับข้าพเจ้าในการแสดงความซื่อสัตย์ | | | | | |
| อุปนิสัยข้าพเจ้าสะท้อนถึงตัวเอง | | | | | |
| การกระทำของข้าพเจ้าสอดคล้องกับค่านิยมของตัวเอง | | | | | |
| อุปนิสัยของข้าพเจ้าสอดคล้องกับความเชื่อของข้าพเจ้า | | | | | |
| การประพฤติตามความเชื่อเป็นสิ่งสำคัญสำหรับข้าพเจ้า | | | | | |

ค่านิยมของกลุ่ม

| | ไม่เห็นด้วย อย่างยิ่ง | ไม่เห็นด้วย | ไม่แน่ใจ | เห็นด้วย | เห็นด้วย อย่างยิ่ง |
|---|--------------------------|-------------|----------|----------|-----------------------|
| เป็นสิ่งสำคัญที่จะพัฒนาทิศทางร่วมกันเพื่อทำทุกอย่างให้สำเร็จ | | | | | |
| ข้าพเจ้าสนับสนุนเป้าหมายของกลุ่ม | | | | | |
| ข้าพเจ้าสนับสนุนในสิ่งที่กลุ่มต้องการให้บรรลุผล | | | | | |
| ข้าพเจ้าทำงานได้ดีเมื่อเข้าใจค่านิยมของกลุ่มสมาชิก | | | | | |
| ข้าพเจ้าอุทิศตนต่อวัตถุประสงค์โดยรวมของกลุ่มต่างๆที่ข้าพเจ้ามีส่วนร่วม | | | | | |
| ข้าพเจ้าคิดว่าเป็นสิ่งสำคัญที่จะรู้ลำดับความสำคัญของผู้อื่น | | | | | |
| ข้าพเจ้ารู้เป้าหมายของกลุ่มต่างๆที่ข้าพเจ้าร่วมอยู่ด้วย | | | | | |
| ค่านิยมส่วนรวมเป็นสิ่งที่ขับเคลื่อนองค์กร | | | | | |
| ข้าพเจ้ามีส่วนช่วยในปฏิบัติตามพันธกิจของกลุ่ม | | | | | |
| ข้าพเจ้าตั้งใจฟังอย่างใจจดใจจ่อกับสิ่งที่ผู้อื่นพูด | | | | | |
| ผู้อื่นมองว่าข้าพเจ้าเป็นผู้ช่วยเหลือของกลุ่ม | | | | | |
| ผู้อื่นเล็งเห็นว่าข้าพเจ้าเป็นเพื่อนร่วมงานที่ดีกับทุกคน | | | | | |
| ข้าพเจ้ายินดีทำงานกับผู้อื่นที่มีเป้าหมายเดียวกัน | | | | | |
| ข้าพเจ้าสามารถสร้างความแตกต่างเมื่อได้ทำงานกับผู้อื่น | | | | | |
| ข้าพเจ้าสามารถเชื่อใจผู้ที่ข้าพเจ้าร่วมทำงานด้วย | | | | | |
| การทำงานร่วมกันก่อให้เกิดผลลัพธ์ที่ดีกว่า | | | | | |
| ผู้อื่นในกลุ่มยอมรับการมีส่วนร่วมของข้าพเจ้า | | | | | |
| | ไม่เห็นด้วย อย่างยิ่ง | ไม่เห็นด้วย | ไม่แน่ใจ | เห็นด้วย | เห็นด้วย อย่างยิ่ง |
| ข้าพเจ้าเปิดใจรับความคิดเห็นของผู้อื่น | | | | | |
| การได้ฟังความคิดเห็นที่แตกต่างช่วยพัฒนาความคิดของข้าพเจ้า | | | | | |
| ข้าพเจ้าให้ความนับถือความคิดเห็นอื่นๆนอกเหนือจากของตนเอง | | | | | |
| ข้าพเจ้าเห็นคุณค่าความแตกต่างของผู้อื่น | | | | | |
| ข้าพเจ้าแบ่งปันความคิดเห็นของข้าพเจ้ากับผู้อื่น | | | | | |
| ความขัดแย้งทำให้เกิดความคิดสร้างสรรค์ | | | | | |
| ข้าพเจ้าทบทวนเวลาสมาชิกในกลุ่มมีความคิดเห็นแตกต่างจากข้าพเจ้า | | | | | |
| เมื่อมีความขัดแย้งระหว่างคนสองคน คนหนึ่งจะเป็นผู้ชนะ และอีกคนจะเป็นผู้แพ้ | | | | | |
| ความเห็นที่ต่างกันอาจทำให้เกิดความแน่นแฟ้นมากขึ้น | | | | | |
| ข้าพเจ้ายอมรับความขัดแย้ง | | | | | |
| ข้าพเจ้ารู้สึกอึดอัดเวลาผู้อื่นเห็นต่างจากข้าพเจ้า | | | | | |

ค่านิยมของสังคมหรือชุมชน

| | ไม่เห็นด้วยอย่างยิ่ง | ไม่เห็นด้วย | ไม่แน่ใจ | เห็นด้วย | เห็นด้วยอย่างยิ่ง |
|---|----------------------|-------------|----------|----------|-------------------|
| ข้าพเจ้าเห็นคุณค่าของโอกาสที่เปิดทางให้ข้าพเจ้ามีส่วนร่วมสร้างประโยชน์ให้กับชุมชน | | | | | |
| ข้าพเจ้ามีอำนาจในการสร้างความแตกต่างในชุมชน | | | | | |
| ข้าพเจ้าเต็มใจที่จะทำเพื่อสิทธิผู้อื่น | | | | | |
| ข้าพเจ้าเข้าร่วมกิจกรรมต่างๆที่มีประโยชน์ต่อส่วนรวม | | | | | |
| ข้าพเจ้าใช้เวลาในการสร้างความแตกต่างในชีวิตผู้อื่น | | | | | |
| ข้าพเจ้าเชื่อว่าข้าพเจ้ามีความรับผิดชอบต่อสังคม | | | | | |
| ข้าพเจ้าทำงานร่วมกับผู้อื่นเพื่อให้สังคมน่าอยู่มากขึ้น | | | | | |
| ข้าพเจ้าเชื่อว่าข้าพเจ้าเป็นพลเมืองที่มีความรับผิดชอบต่อสังคมโดยส่วนมาก | | | | | |

สิ้นสุด

สอบถาม

APPENDIX C

IRB Approval



October 17, 2019

Naltan Lampadan
Tel. +66-896132657
Email: naltan@apiu.edu

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 19-122 **Application Type:** Original **Dept.:** Leadership
Review Category: Exempt **Action Taken:** Approved **Advisor:** Gustavo Gregorutti
Title: Involvement in community services and spiritual activities as correlates to the development of socially responsible leadership among students in a faith-based international university in Southeast Asia.

Your IRB application for approval of research involving human subjects entitled: *"Involvement in community services and spiritual activities as correlates to the development of socially responsible leadership among students in a faith-based international university in Southeast"* IRB protocol # 19-122 has been evaluated and determined Exempt from IRB review under regulation CFR 46.101 (b) (2). You may now proceed with your research.

Please note that any future changes made to the study design and/or informed consent form require prior approval from the IRB before such changes can be implemented. In case you need to make changes please use the attached report form.

While there appears to be no more than minimum risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any research-related physical injury must also be reported immediately to the University Physician, Dr. Katherine, by calling (269) 473-2222.

We ask that you reference the protocol number in any future correspondence regarding this study for easy retrieval of information.

Best wishes in your research.

Sincerely,

Mordekai Ongo, Ph.D.
Research Integrity and Compliance Officer

Institutional Review Board – 8488 E Campus Circle Dr Room 234 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 E-mail: irb@andrews.edu

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